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PROLEGOMENA TO A GREEK-HEBREW AND HEBREW-GREEK INDEX TO AQUILA

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CHAPTER IV

THE HEBREW TEXT UNDERLYING AQUILA'S VERSION

33. IT is a well-known thesis propounded by Lagarde⁸⁸ that all our manuscripts of the Hebrew text of the Bible belong to the same recension and are descended from the same imperfect archetype dating from the times of Hadrian (Akiba). The corollary which Lagarde saw fit to append to his thesis, to the effect that the archetype in question represented a recension 'doctored up in the interest of the most violent hatred of Christianity', has been disposed of in a masterly criticism by Kuenen ('Der Stammbaum des masoretischen Textes des Alten Testaments' in *Gesammelte Abhandlungen*, übersetzt von Budde, 82 ff.). The thesis itself, however, has been accepted with more or less of modification by serious scholars like Nöldeke,⁸⁹ Wellhausen,⁹⁰ W. R. Smith,⁹¹ Cornill,⁹² and Driver.⁹³ On the other hand,

⁸⁸ The first part of Lagarde's thesis was enunciated in the introduction to his *Anmerkungen zur griechischen Übersetzung der Proverbien*, 1863 (reprinted in his *Mittheilungen*, I, 19 ff.), while the second part was formulated casually on p. xii of the preface to his *Materialien zur Kritik und Geschichte des Pentateuchs*, I, 1867, and more fully in his *Symmicta*, I, 1877, 50 ff. A similar view was given expression to by Olshausen in the introduction to his *Commentary on the Psalms*, 1853, 17 ff. On the question of priority see Lagarde, *Symmicta*, II, 120 f.; *Mittheil.*, I, 22-6.

⁸⁹ The citations are given by Lagarde, *Symmicta*, II, 120 f.

⁹⁰ Bleek-Wellhausen, *Einleitung in das A.T.*⁶, pp. 574, 578.

⁹¹ *The Old Testament in the Jewish Church*, New York, 1900, p. 57, note 2.

⁹² Prolegomena to Ezekiel, p. 10; *Einleitung in das Alte Testament*, 1892, § 51.

⁹³ *Notes on the Hebrew text of the Books of Samuel*², p. xxxiv: 'All MSS.

the thesis as a whole has been subjected to criticism at the hands of König,⁹⁴ and rejected by Strack.⁹⁵

34. Whatever be the genesis of the recension of the Scriptures known as Masoretic—in point of date it may ascend to a period much older than the Hadrianic—this much is certain that after a period coinciding with the date of the earlier parts of the Septuagint, during which time the text was more or less in flux, there followed one of gradual uniformity culminating in the stereotyped condition immediately preceding the Masorah.⁹⁶ For when all deduction is made of variations due to the exigencies of translation or to unsatisfactory exegesis, there still remains in the Septuagint a body of variants having their undoubted origin in the divergence of the Hebrew text underlying the version.⁹⁷ Also the Samaritan recension of the Pentateuch

belong to the same recension, and are descended from the same imperfect archetype. Existing MSS. all represent what is termed the *Massoretic text*’ (italics by author).

⁹⁴ *Einleitung in das Alte Testament*, p. 88 f.

⁹⁵ *Einleitung in das Alte Testament*⁶, p. 192, where it is maintained that even after the close of the canon the Hebrew text continued in a state of fluctuation.

⁹⁶ The beginnings of the Masorah are shrouded in darkness. The passage in Ketubbot 106a that a standard text was preserved in the court of the Temple from which all copies were prepared, would lead to the assumption of an early origin, but on the other hand we must not forget that as late as the second century c. e. the Rabbis warn against incorrect copies of the Bible. Thus while it is true that already the Mishnah and the Talmud generally (particularly the post-talmudic tracts *Maseket Sefer Torah* and *Maseket Soferim*) contain Masoretic material, still the Hebrew text continued in fluctuation and was not fixed in its final form before the close of the talmudic era. Comp. on this subject Elias Levita, *Massoret ha-Massoret*, ed. Ginsburg, London, 1867; C. D. Ginsburg, *Introduction to the . . . Hebrew Bible*, London, 1897; Strack, *Prolegomena Critica in V. T.*, Leipzig, 1873; Bacher in Winter und Wünsche, *Jüdische Literatur*, ii, 121-32; Buhl, *Kanon u. Text*, p. 94 ff.

⁹⁷ Comp. Wellhausen’s *Text der Bücher Samuelis*; Driver’s *Notes on the*

with which the Septuagintal version shows marked affinity,⁹⁸ no matter what one may think of certain dogmatic changes, proves that more than one recension of the Law was current in pre-Maccabean times. As for the Hebrew upon which the oldest parts of the Alexandrine version rest, the recensional character of the 'Vorlage' reveals itself on the one hand in a more developed form of diaskeue, bent upon harmonizing the unevennesses of composition, and on the other hand in faithfully preserving a cruder and more archaic text laying bare incongruities which the Masoretic text has covered up.⁹⁹

There is just as little doubt in turn that in the times of Akiba, when Aquila and his congeners lived and laboured, the Hebrew text had, roughly speaking, assumed the form of our Masoretic text. Thus Origen, when engaged in rectifying the Septuagint in a manner so as to square it with the 'Hebrew truth', was in a position to fall back upon the Three for supplying lacunae which he was neither competent nor willing to translate afresh.

35. When the fragments of Aquila are compared with the parallel translation of the Septuagint the textual identity

Hebrew Text of the Books of Samuel; Cornill's *Ezechiel*; Graetz's *Kritischer Commentar zu den Psalmen*, and his *Emendationes in plerosque Sacrae Scripturae Vet. Test. Libros*, edited by Bacher; for a list of monographs comp. Buhl, *Kanon u. Text*, p. 125 f. A list of characteristic variants may be found in Swete, *Introduction to the Old Test. in Greek*, p. 442 ff.; comp. also Margolis, 'Studien im griechischen Alten Testament' in *ZAW.*, XXVII (1907), 212 ff. The most complete collection of variants based on both recensions and Hebrew manuscripts is found in the foot-notes of Kittel's *Biblia Hebraica*, whose reconstruction of the Hebrew, however, is not always successful.

⁹⁸ Comp. Geiger, *Urschrift*, p. 98 ff.; against Frankel, *Vorstudien*, p. 32 ff., and esp. *Einfluss*, p. 238. See, furthermore, König, *Einleitung*, p. 95 ff.

⁹⁹ Comp. Wellhausen, *Composition*², p. 126, for the first instance; as to the second, see *ibid.*, p. 53.

of Aquila's Hebrew and our own, as far as consonants are concerned, is proved in a preponderating number of cases.¹⁰⁰

¹⁰⁰ A list of telling examples is not without interest: Job 3. 5 **יבעתהו** א' **ἐκθαμβήσασαι** αὐτὴν ὡς **πικραμμοὶ** (**ἡμέρας**), **Ἦ καταραθείη** (variants **καταραχθείη**, καὶ **ταραχθείη**) ἡ **ἡμέρα**, evidently omitting **כמרי** ; *ibid.*, v. 18 **שאננו יחד אסירים** א' **ἅμα δέσμοι** **εὐθνήσαν**, **Ἦ ὁμοθυμαδὸν** **ἐξ οἱ αἰώνιοι**, omitting the last word and reading **אשרים** *beati* (L. Cappellus in *Critica Sacra*) ; 5. 5 **ושאף צמים חילם** א' **ἀφελκύσαντο** **διψῶντες** **εὐπορίαν** αὐτῶν, **Ἦ ἐκσιφονισθείη** αὐτῶν **ἡ** **ισχύς**, צמים wanting ; 6. 9 **יתר ירו** א' **ἐπιβαλὼν** **τὴν χεῖρα** . . . , **Ἦ εἰς τέλος** **δέ**, reading **ותמיד** or more likely its Aramaic equivalent **ותדיר** ; 7. 15 **ותבחר מוחנק נפשי** א' καὶ **αἰρείται** **ἀγχόνην** **ἡ** **ψυχὴ** **μου**, **Ἦ ἀπαλλάξεις** ἀπὸ **πνεύματός** **μου** **τὴν** **ψυχὴν** **μου**, as if **נפשי** ; 13. 9 **באנוש תהתלו בו** א' **εἰ ὡς** **παραλογισμῶ** **ἐν** **ἀνθρώπῳ** **παραλογίσεσθε** . . . , **Ἦ εἰ γὰρ** **τὰ πάντα** **ποιοῦντες** **προστεθήσεσθε** αὐτῶ, which certainly a different Hebrew text underlies ; 18. 19 **ולא נין לו ולא נכר** א' οὐ **γονεῖς** αὐτῶ καὶ οὐκ **ἐγγονοι**, **Ἦ οὐκ** **ἔσται** **ἐπίγνωστος** = **לא נכר** ; 19. 20 **ובבשרי** **ב** **עורי** **ב** **בשרי** **רקבה** **ועצמי** א' **ἐν** **δέρματί** **μου** **καὶ** **ἐν** **κρέα** **μου** **ἐκολλήθη** **τὸ** **ὄστούν** **μου**, **Ἦ ἐν** **δέρματί** **μου** **ἐσάπησαν** **αἱ** **σάρκες** **μου** **τὰ** **δὲ** **ὄστα** **μου** = **נפשי** ; 20. 26 **לצפוניו** **ב** **טמון** א' **ἀποκέκρυπται** **τοῖς** **ἐγκεκρυμμένοις** αὐτοῦ, **Ἦ αὐτῶ** **ὑπομείναι** = **ל** **טמון** ; 24. 5 **משחרי לטרף** א' **ὀρθρίζοντες** **εἰς** **ἄλωσι**, wanting in **Ἦ** ; 28. 13 **ערכה** א' **τάξιν** αὐτῆς, **Ἦ ὁδὸν** αὐτῆς = **דרכה** ; 30. 15 **וכעב עברה** א' **καὶ** **ῥοχ** **עברה** **ותמהרם** א' **καὶ** **πνεῦμα** **παρήλθε** **καὶ** **ἐκαθάρισεν** αὐτάς, **Ἦ ὥσπερ** **τὸ** **παρ'** αὐτοῦ **ἐπὶ** **νεφάν**, in which **עב** alone is recognizable ; 39. 21 **לקראת נשק** א' **εἰς** **ἀπάντησιν** **ὄπλων**, **Ἦ συναντῶν** **βασιλεί**, perhaps **נשף** ; Ps. 27 (28). 3 **עם רשעים ועם** א' **ἀνομίαν** **ἀμαρτίας** **μου**, **Ἦ ἀσέβειαν** **τῆς** **καρδίας** **μου** ; 49 (50). 11 **יו שרי** א' **παντοδαπὰ** **χώρας**, **Ἦ ὠραιότης** **ἀγροῦ**, as if **יו** ; 71 (72). 14 **דמם** א' **τὸ** **αἷμα** αὐτῶν, **Ἦ τὸ** **ὄνομα** αὐτῶν = **שמם** ; Prov. 2. 6 **מפניו** א' ἀπὸ **στόματος** (αὐτοῦ), **Ἦ ἀπὸ** **προσώπου** αὐτοῦ = **מפניו** ; 4. 4 **וחיה** א' καὶ **ζῆτι**, wanting in **Ἦ** ; 8. 26 **עשה** א' **πρὶν** **ἢ** **ἐποίησε**, **Ἦ κύριος** **ἐποίησε** ; 10. 7 **ירקב** א' **σαπήσεται**, **Ἦ σβέννυται**, which, according to some exegetes, would correspond to **ידעך** ; 10. 21 **ירעו רבים** א' **וברב** **יועצים** ; 15. 22 **רמים** א' **ἐπίσταται** **ὑψηλά** = **ירעו** **רמים** ; 15. 22 **ובלב** א' καὶ **ἐν** **πλήθει** **συμβουλευόντων**, **Ἦ ἐν** **δὲ** **καρδίαις** **βουλευομένων**, as if **ובלב** ; 27. 13 **זר** א' **ὅτι** **ἐνεγνήσατο** **ἀλλότριον**, **Ἦ παρήλθε** **γὰρ** **ὑβριστής** = **זר** ; Isa. 3. 24-5 **מתוך יפי** א' **ὅτι** **ἀντὶ** **κάλλους** **ἄνδρες** **σου**, **Ἦ καὶ** **ὁ** **υἱός** **σου** **ὁ** **κάλλιστος** **δὲν** **ἀγαπᾷς** ; 11. 4 **במישור** א' **ἐν** **εὐθύτητι**, wanting in **Ἦ** ; 30. 28 **עמים** א' καὶ **χαλινὸν** **πλανῶντα** **ἐπὶ** **σιγαφύνας**

enumerate them it is well to state that my own efforts bear out the statement of Cornill to the effect that the three minor versions though extant in small remains 'reveal a series of renderings which can be explained only as due to a divergent text ; even in Jerome, who flourished about 400, some minor differences of pointing and word-division and here and there even consonantal variants may be detected'.¹⁰¹ The same scholar has gleaned a goodly number of consonantal variants from the Targum to Ezekiel.¹⁰² Similar lists may be made in other books, and it is a source of regret that no comprehensive monograph on this subject is available, though noteworthy contributions on a smaller scale have been made.¹⁰³ Of course, in dealing with the Targum, and for that matter with the other versions not greatly removed from it in time, the differences between the two Masoretic schools, the Orientals and the Occidentals, must not be lost sight of. Especially is this true of the marginal readings or *ḥiṭḥonim* on which subject there is notable divergence between the two schools. On the whole it may be said that Aquila goes with the margin (*ḥiṭḥonim*) ; but instances to the contrary are not wanting. Interesting are those

while, on the authority of Origen, they were wanting in the Alexandrine version.

¹⁰¹ See Prolegomena to his edition of Ezekiel, p. 11. Likewise Nestle in *Realencyclopädie für protestantische Theologie und Kirche*³, III, 22 : 'Aquila's translation shows that even in the school whence our Masoretic text is descended the latter was not yet fixed in all its particulars in the first third of the second century.' Contrast Burkitt, *JQR.*, X (1898), 214 note, who speaks of 'the exact agreement of the translation of Aquila with the present Masoretic text'.

¹⁰² See *ibid.*, p. 126 ff.

¹⁰³ See the literature in Strack's *Einleitung*⁶, § 84 ; comp. especially Geiger, *Urschrift*, Excurs II on the Palestinian Targum to the Pentateuch, p. 451 ff.

cases where Aquila follows the **קְהִי**, while the Septuagint goes with the **קְרִי**. The conclusion is forced upon us that Aquila's adherence to the **קְהִי** in opposition to the older version is but another instance of his literalism.

37. In grouping the consonantal variants I only cite those that have a high degree of probability as having existed in Aquila's archetype. Thus Ruth 1. 12 **בַּם הָיִיתִי** **הַלְלִיָּה** **לְאִישׁ** **הַלְלִיָּה** = *καί γε . . . βεβηλωμένη ἀνδρί*, implying **הַלְלִיָּה** 'profaned, polluted' (**⓪** and **Ⓢ** omit the word altogether); 1 Kings 2. 5 *συνεβηλοῦσαν* shows that *a'* read **נִשְׁבְּרוּ** for **נִשְׁבְּרוּ**; 28. 16 **עָרָךְ** = *κατὰ σοῦ*, so *a'* *θ'* and in a citation by Origen, Field conjectures **עָרָךְ**, comp. indeed *BDB.*, *s.v.* **עָרָךְ** 6 d (it is more probable, however, that the signatures are faulty and that *a'* *θ'* wrote what is now ascribed to *σ'*, *ἀντιζηλός σου*, see Index *s.v.*); 2 Kings 23. 19 **מִן הַשְּׁלֵשָׁה הָבִי נִבְרָר** = *παρὰ τοὺς τρεῖς, ὅτι ἔνδοξος*, hence *a'* read **בִּי**; Ps. 77 (78). 33 *ὡς ἀτμόν* implies **בְּהֶבֶל** for **בְּהֶבֶל**, but **⓪** reads MT; 88 (89). 51 **בְּלִיבִים** = *πάσας ἀδικίας*, hence **רִיבִי** (= **רִבִּי**), so Jer. *omnes iniquitates*, who is followed by Duhm, while Baethgen suggests **בְּלִיבִים** and Perles (*Analekten zur Textkritik des A. T.*, p. 14) derives the same word from **בֵּל** abbreviated; 118 (119). 119 *διελογίσω* corresponds to **הִשְׁבַּחְתִּי** which *a'* read for **הִשְׁבַּחְתִּי** with *σ'* and Jer., while **⓪** reads **הִשְׁבַּחְתִּי**, *ἐλογισάμην*; 120 (121). 3 *μὴ δόξης* which is common to all the Greek versions yields **אֶל־יִתְּנֵן** for **אֶל־יִתְּנֵן**; Prov. 21. 28 **לִנְצַח יִדְבַּר**, *a'* *σ'* *θ'* *εἰς νῆκος πορεύσεται*, implies **יַעֲבֹר**; 30. 1 **וְאָבָל** *καὶ τέλει σου* implies **וְאָבָל** or **וְאָבָל** (comp. Dan. 9. 24), possibly **וְאָבָל**; Eccles. 7. 23 (22) *πονηρεύσεται*, hence **יָרַע** was read with **⓪** and *σ'*; 8. 12 **מֵת** *ἀπέθανεν* *a'* *σ'* *θ'*, all of whom read **מֵת**, while **⓪**'s *ἀπὸ τότε* = **מֵעַתָּה**, the latter more in style of *a'*; 11. 5 **בְּאִשׁוֹר** *ἐν ᾧ*, implying **בְּאִשׁוֹר**; 12. 6 **לִלְת הַחֹב** *λύτρωσις τοῦ χρυσίου*, pointing to **לִלְת** = **נִשְׁלַת**; Cant. 3. 6 **בְּתַמְרֹת** *ὡς ὁμολοίσεις*, points

to בְּתִמְנַת; ¹⁰⁴ Isa. 14. 32 מִלְּאֵבִי βασιλεὺς α' θ', hence both read מִלְּבִי with ⑤; 16. 7 τοῖς πολυχρόνοις μου implies לְיִשְׁשִׁי for לְאִשְׁשִׁי, ⑤ and ⑦ read לְאִשְׁשִׁי by analogy with Jer. 48 (31). 31; a similar variant is also found Hos. 3. 1 where אִשְׁשִׁי = παλαιά implies יִשְׁשִׁי; 61. 6 תִּתְחַמְרִי was read תִּתְחַמְרִי = πορφυρωθήσῃσθῃ, der. from חָמַר 'to be red'; Jer. 6. 6 הָעִיר הָפְקַר = ἡ πόλις ἄδικος, in the same sense also ⑤ (ἡ ψευδής), ⑦ דִּאִתְפִּקִּירוּ דִּאִתְפִּקִּירוּ, לה חובה, Duhm suggests הָעִיר הַבְּנוּיָה, Giesebrecht הָפְקַר, Cornill הָעִיר הַשְּׁקַר, the latter is the most probable for both ⑤ and α'; *ibid.*, v. 11 סוֹד בְּחוּרִים σύστρεμμα πονηρευομένων, hence מְרָעִים, סוֹד, comp. Ps. 63 (64). 3 where מְרָעִים is so rendered; 9. 21 (20) בְּחִלּוֹנֵיכֶם for בְּחִלּוֹנֵינוּ with ⑤ ⑦ σ', and בְּאַרְמְנוֹתֵינוּ for בְּאַרְמְנוֹתֵינוּ with σ'; 15. 11 יְשׁוּרְתָּךְ τὸ ὑπόλειμμα σου, hence שְׁ(א)רִיתָךְ with σ' ⑦ ⑨; 17. 1 מִן־חֻתִּיָּהֶם for חֻתִּיָּהֶם with ⑦ ⑨ ⑩, but perhaps assimilated to the preceding לְבָם; *ibid.*, ver. 4 καὶ διαβιβάσω σε points to וְהַעֲבַרְתִּיךָ instead of וְהַעֲבַרְתִּיךָ, comp. 15. 14 where וְהַעֲבַרְתִּי = (καὶ) παραβιβάσω σε also implies the same reading וְהַעֲבַרְתִּיךָ though ⑨ read MT *et adducam*, ⑤ ⑦ ⑩ read וְהַעֲבַרְתִּיךָ in both places; 20. 11 עַל־כֵּן οὐχ οὕτως implies לֵכֵן dissolved into לֵא כֵן, a process frequent in the Septuagint; 21. 14 בְּפָרִי מַעַלְלֵיכֶם = κατὰ τὰ πονηρὰ ἐπιτηδεύματα, hence α' and θ' read פָּרֵץ for בְּפָרִי by analogy with ver. 12; 26 (33). 18 αὐτός = הוּא for הִיָּה; 34 (41). 5 κατὰ τοὺς ἐμπυρισμούς points to וּבְמִשְׁרָפוֹת inst. of וּבְמִשְׁרָפוֹת, so ⑤ ⑦ ⑨; 41 (48). 17 ἐν τοῖς φραγμοῖς implies בְּנִדְרוֹת inst. of בְּנִדְרוֹת, comp. 49 (30). 3 where בְּנִדְרוֹת is rendered by α' similarly, comp. also Josephus, *Antiq.*, X, 95 where Μάνδρα supports α's reading; 48 (31). 30 בְּדִיּוֹ τὰ ἐξάλρετα αὐτοῦ (Syro-Hex. ܕܝܘܐ ܕܝܘܐ), hence בְּדִיּוֹ, similarly 50 (27). 36 where אֶל־הַבְּדִים is rendered ܠܗܠ ܠܗܠ (Syro-Hex.); *ibid.*, ver. 37 נִדְעָה κατατετμημένος would imply נִדְעָה, but Syro-Hex.

¹⁰⁴ But more likely *δμοίωσις* is a corruption of *θυμίασις*.

records חַל ; *ibid.*, קָרַת καταπεπληγμένος, did *a'* read קָרַת ? 51 (28). 10 צִדְקִיָּנִי δικαιοσύνην αὐτοῦ, hence צִדְקִיָּי with ט ; *ibid.*, ver. 64 $\text{וַיַּעֲבֹד עֲדֵהָנָה דְּבָרִי יִרְמְיָהוּ}$ καὶ ἐστάθησαν ὥς ἐνταῦθα οἱ λόγοι Ἱερεμίου, which implies perhaps וַיַּעֲבֹד and a different division than MT, but it must be remarked that Syro-Hex. records סַבְלָאֵם and that the same word in ver. 58 is rendered καὶ ἐκλυθήσονται, both in agreement with MT; Ezek. 3. 9 מִצִּתְךָ νίκος σου, hence נִצְתְךָ ; 12. 11 לָהֶם ὕμιν, hence לָכֶם , possibly assimilation to the context, see also Ken. and De Rossi; 19. 7 καὶ ἐκάκωσε implies וַיַּרַע for וַיִּרַע comp. ט ἐνέμετο = וַיִּרַע ; 21. 12 (17) συγκεκλεισμένοι implies סָגִירִי for מָגִירִי , similarly, 35. 5 καὶ συνέκλεισας = וַתִּסְגֵּר inst. of וַתִּגֵּר ; *ibid.*, ver. 30 (35) εἰς τὸν κολεόν σου points to תַּעֲרָךְ inst. of תַּעֲרָה , but perhaps assimilated to the context; 22. 16 וַנְחַלֶּתָּ καὶ κατακληροδοτήσω, hence וַנְחַלֶּתִי with ט ט ; 23. 15. 23 שְׂלֵי־שִׁים is made to correspond to σκυλευτῶν (those that strip a slain enemy), hence Cornill suggests the reading שְׁלֵי־שִׁים ; *ibid.*, ver. 35 πῖε , did *a'* read שָׁתִי ?; 24. 12 תִּנְאִים does not fit ταπεινωθήσεται, hence Cornill suggests תַּעֲנָה ; 27. 11 וַיִּפְּדִים = τετελεσμένοι accord. to the second edition of *a'*, hence he read וַיִּנְזָרִים , ט also had the same consonants, comp. Lagarde, *Onom.*, II, 95, who considers this the original reading referring to וַיִּנְזָר ; *ibid.*, ver. 16 Ἐδῶμ points to אָדָם inst. of אָדָם , so Ἐ , while the same consonants underlie also ט 's ἀνθρώπους; *ibid.*, συναλλαγὴν σου cannot stand for בְּנִפְּךָ , it is not improbable that *a'* read בְּנִפְּךָ , deriving it from נִפְּךָ and construing it as בְּנִפְּךָ ; *ibid.*, ver. 19 σπαρτίον (cord) probably refers to קָוָה which *a'* read for קָוָה , comp. the Ketib 3 Kings 7. 23; Jer. 31. 39; Zech. 1. 16; *ibid.*, ver. 32 בְּרָמָה was read בְּרָמָה = ὡς ὕψος αὐτῆς, comp. Judges 15. 17 where רַמַּת is rendered by ὕψωσις (comp. also ט Isa. 38. 10 בְּרָמִי יָמִי = ἐν τῷ ὕψει τῶν ἡμερῶν μου where we

have the opinion of Jerome that they read *rame* for *dame*, comp. Field note); 28. 13 מְלֹאכֶת הַיָּדִים is rendered by *a' θ' ξργον τοῦ κάλλους σου*, hence they may have read מְלֹאכֶת יָדֵיךָ, likewise *U decoris*; *ibid.*, ver. 16 καὶ πτερύγια χερσούβ impl. וְאַבְרָךְ כְּרוֹב for וְאַבְרָךְ כְּרוֹב, comp., however, the variant (καὶ) ἀπολέσω σε (Field); 30. 22 for הַנִּשְׁבָּרָה which makes no sense, *a'* probably read הַנִּשְׁבָּרָה = ὑψηλόν; 40. 2 ἐξ ἔραντι renders מִנְּגִיז inst. of מִנְּגִיז, so *U*, comp. Hitzig *ad loc.*; Mic. 6. 14 καὶ καταφυτεύσω cannot correspond to וַיִּשְׁחָךְ, Margolis (*Micah*, p. 67) suggests that *a'* read וַאֲשַׁתְּלַךְ (from שָׁתַל): and I will plant thee, *U θ'* have συσκοτάσει = ויחשך, *σ'* διαφθερεῖ σε = וישחתך.

38. Some variants depending on ו and י and hence of less importance are as follows: Deut. 28. 20 *a'*, like Sam. *U T*^{Jon} *U* and MSS., reads אַתְּ הַמֵּאֲרָה וְאַתְּ הַמְּהוּמָה σπάνυν καὶ φαγέδαιναν; *ibid.*, ver. 53 יָצִיק was read יָצִיק = ἐπιχύση; Judges 5. 21 καυσώνων points to קְרִימִים for קְרִימִים; Job 41. 4 καὶ δωρήσεται impl. יָחַן for יָחַן, comp. Deut. 28. 50 where יָחַן is so rendered; Ps. 21 (22). 17 ἤσυχναν impl. בְּאֵרִי (on the meaning comp. above, § 23) inst. of בְּאֵרִי, which is supported by most versions, Midr. Tillim, and Complut., comp. Taylor, pp. 42 ff., see also Graetz *ad loc.* (Perles, *Analekten*, p. 50, emends נֶאֱרִי to בְּאֵרִי claiming that this underlies *a'*'s second translation פָּנִים and Jerome's *vinxerunt*); 73 (74). 5 ὥς εἴσοδος points to בְּמִבְיָא inst. of בְּמִבְיָא, so *U S σ' θ'* and Jer.; Cant. 7. 9 (10) χεῖλεσι καὶ ὀδοῦσι impl. שְׁפָתִים וְלִשְׁנַיִם inst. of שְׁפָתִי וְלִשְׁנַיִם, so *U* and *S* who only vary in reading שְׁפָתִי, comp. Geiger, *Urschrift*, p. 405; Isa. 52. 5 παρανομοῦσιν impl. יְהוֹלְלוּ inst. of יְהִילְלוּ, but contrast Jerome's *flebunt* = ὀλολύζουσιν; Jer. 6. 18 καὶ γνῶτε = יָדַעְתִּי for יָדַעְתִּי; 31 (38). 24 וְנִסְעֵי בָעֶרְבַּי = καὶ αἴροντες ἐν ποιμνίῳ, hence *a'* read וְנִסְעֵי with *σ' T S U*, which also yields a better sense; Ezek. 27. 25

ἐλειτούργει σοι impl. שְׁרַתִּיךָ for שְׁרַתִּיךָ, the versions have various readings none of which is as satisfactory as that of our translator, comp. Cornill *ad loc.*; Dan. 10. 1 συνήσει points to יִבִּין inst. of יִבִּין, similarly Θ διανοηθήσεται; Hab. 2. 4 ἡ ψυχὴ μου impl. נַפְשִׁי inst. of נַפְשִׁי, so also Θ.

39. Another class of variants are those which may be based on metathesis. Thus Judges 5. 22 ἐνπρέπεια impl. הַרְרָה inst. of הַרְרִית; Ps. 17 (18). 46 יַחֲרִיג is rendered by συστέλλεσθαι making it evident that α' read יַחֲרִיג, so Θ and some Jewish commentators, among them Ibn Ganah; Prov. 17. 10 תַּחַת was read תַּת = πλῆξις; Ezek. 16. 61 μιμήσασθαι does not correspond to בְּחַתֶּתָּ but בְּחַתֶּתָּ, comp. 23. 14 where α' renders מִחֶקֶה by μίμημα; 21. 14 (19) οἱ θάμβου (astonishment) yields הַחֲרָה for הַחֲרָה, Θ similarly read יַחֲרִיג, רְמוּעָה, so also Jer.; Hab. 2. 4 עֲפָלָה was probably read עֲפָלָה = νωχελουμένον with some Bible manuscripts; 2. 16 καὶ καρώθητι, as Field already remarked, corresponds to הַרְעָל inst. of הַרְעָל, Θ and S derive it likewise from רַעַל, and so also many commentators; Zeph. 3. 18 הָיִי was read הָיִי = οἶ, so Θ οἶαί and T οἶ.

40. Still another set of variants are those which may go back to a phonetic similarity of two or more sounds, resp. letters, in which case we must assume that the translator sometimes translated by ear.¹⁰⁵ Thus Gen. 41. 43 γονατίζω = גִּבְרָה inst. of אֲבָרָה; Exod. 5. 4 *et al.* ἀποπετάζειν (πετάζειν = spread out, fly) for הַפְרִיעַ, assuming הַפְרִיעַ (comp. 9. 9); Deut. 26. 14 (also 3 Kings 22. 47 and 4 Kings 23. 24) ἐπιλέγειν does not correspond to בָּעַר but בָּחַר; 1 Kings 21. 13 (14) καὶ προσέκρουεν points to וַיִּתֵּן for וַיִּתֵּן, likewise Θ U; Job 4. 2 μήτι ἐπαρῶμεν points to הַנֶּשֶׂא for הַנֶּשֶׂא, so also σ' and θ'; *ibid.*, ver. 13 ἐν παραλλαγαῖς (change, variation)

¹⁰⁵ Comp. Graetz, *Kritischer Commentar zu den Psalmen*, p. 121 ff.

impl. בְּשֶׁעָפִים for בְּסֶעָפִים; 28. 11 *ἐξερεύνησεν* of both *a'* and *θ'* implies חֲפֵשׁ for חֲפֵשׁ, likewise Θ *ἀνεκάλυψεν* and U *scrutatus est*; 41. 7 *σῶμα αὐτοῦ* implies גִּוָּה for גִּוָּה, so also Θ U; Ps. 4. 7 *ἐπαρον* of *a'* and *θ'* yields נִשָּׂא for נִקָּה; 26 (27). 12 *καὶ ἐξεφάνη* corresponds to וַיִּפֶּע inst. of וַיִּפֶּח, likewise ε'; 89 (90). 10 *היש* was translated ἀνήρ, hence אִישׁ, in the first recension of *a'* (Field note); Prov. 22. 19 *ζῶν* = חַיִּים for חַיִּים; Jer. 6. 28 *ἀρχοντες* points to שָׂרִי for שָׂרִי, so T S U and many Hebr. MSS.; Ezek. 13. 22 *ἡμαυρώθη* points to הִבְהוֹת (der. from כָּהַן) for הִבְהוֹת, Θ T U הִבְהוֹת; 27. 9 *εἰς πλῆθος* points to לָרֵב for לָעָרֵב; 31. 15 *ἐπένθησεν αὐτόν* implies וַיִּקְדֹּר for וַיִּקְדֹּר; Mic. 4. 8 *σκοτώδης* implies אֶפֶל for עֶפֶל, the same is implied by *σ'* ἀπόκρυφος.

41. While it is not strange to find some consonantal variants in Aquila's version it is rather surprising to find in it a number of words and even phrases which are either extant in Aquila but missing in the Hebrew or extant in the Hebrew and missing in Aquila. To account for this we must assume that in most of these cases he certainly had a text different from our own, while in others he may have been made to agree with the Septuagint by later scribes or copyists. In enumerating these cases all doubtful ascriptions have been kept out. Extant in Aquila but missing in Hebrew: 2 Kings 3. 27 *εἰς τὸν ἐνοπλισμόν* impl. הַחֲמִשׁ (or עַל) אֶל, so also Θ and σ'; Cant. 6. 5 (6) . . . *τῆς κόκκου*, hence *a'* must have read like Θ: הַחֲמִשׁ הַשְּׂנִי שֶׁפְּתוּחִי: וַיִּמְדֶּרְךָ נֶאֱמָה, which is missing in MT at this place but is found in 4. 3 and by the nature of the discourse should have existed also here; 8. 4 *ἐν δορκάσιν ἢ ἐν ἐλάφοις τῆς χώρας* which corresponds to הַשְּׂנִי הַשְּׂנִי אוֹ בְּעֵבְרוֹת אוֹ בְּאֵילֹת הַשְּׂנִי, a phrase found 2. 7 in connexion with הַשְּׂנִי, perhaps it is a mistake of the copyist who thought of 2. 7 (comp. Frankel,

Vorstudien, p. 68 f.), but it is also possible that *a'*'s Hebrew text had it, it is interesting that also *Θ* has this addition; Jer. 16. 5 *αὐτῶν* with *Θ*; a superfluous *πᾶς* is found Jer. 44 (51). 23; Ezek. 18. 10; Zeph. 3. 9 to which comp. Frankel, *ibid.*, p. 67; a superfluous *ἐκείνος* is found Jer. 45. 4 (51. 34) and Ezek. 20. 40; Ezek. 13. 2 *τοῖς προφητεύουσιν* credited to *a'* and *θ'* has no equivalent in MT; 20. 14 *οὐκ* probably later addition; 28. 13 *ἐν σοί*; 40. 3 *ἐν τῇ χερσὶ αὐτοῦ* which is supported by *Θ^A θ' L U* and *Σ sub asterisco*.—Extant in Hebrew but missing in Aquila: 1 Kings 13. 18 *הַגְּבִיל*; 3 Kings 8. 24 *לִי וְלִבְרִי*, likewise *Θ* and *σ'*; 21 (20). 7 *וַיֵּאמֶר*; 4 Kings 23. 18 *עֲצַמֹתָיו* 20; Ps. 60 (61). 8 *מִן* accord. to Eus. and Syro-Hex. (also *σ'* and Jer. omit it); 61 (62). 12 *וְ*, so *σ'*; 105 (106). 7 *בָּיִם*, so *σ'*; 140 (141). 3 *דָּל*, found in the other versions; Prov. 12. 14 no translation for *אָדָם* unless *αὐτοῦ* is a corruption of *ἀνθρώπων*; Ezek. 32. 1, 17 *ἐν τῷ δακτύλῳ ἔτει* renders *שָׁנָה עֲשָׂרָה בְּשָׁתִי*, hence *שָׁתִי* was not read, so *Θ σ' θ'*; Hos. 10. 15 *נִרְמָה*, found in *Θ*, is *κατεσιωπήθη* a free rendering of *נִרְמָה נִרְמָה*?

42. More frequent are minor variants such as the addition or omission of the connective particle, the article, the *nota accusativi* *אֵת*, or the substitution of sing. for pl. and *vice versa*. These are often due to the carelessness of the scribe or copyist and hence great care must be exercised before stamping them as real variants.¹⁰⁶

¹⁰⁶ On such minor variants in the Talmud comp. Aptowitz, 'Das Schriftwort in der rabbinischen Literatur' in the *Sitzungsberichte der Akad. der Wiss. in Wien* cliii (1906), Abhandl. VI; *ibid.* clx (1908), Abhandl. VII; in the *XVIII. Jahresbericht der Isr.-Theol. Lehranstalt in Wien*, 1911. [Comp. also Rosenfeld, *משפחת סופרים*, Wilna, 1883. M.]—These too are not always real variants owing to the fact that the Rabbis were wont to quote from memory and hence misquotations arose; comp. Geiger, *Nachgelassene Schriften*, IV, 30, and Margolis, *The Columbia College MS. of Megilla*, New York, 1892, p. 11 ff. The Church Fathers too quoted Bible

43. Aquila follows the Ketib in the following passages :
 Exod. 21. 8 יַעֲרָה (ל' ק') לֹא יִשְׁפֹּךְ = δs οὐ καθωμολογήσατο
 αὐτήν, so σ' θ' and other versions, as well as Bab. Kiddushin
 19 a and Mekilta *ad loc.*, the latter not without a com-
 promise מכלל לאו הין; ¹⁰⁷ 4 Kings 25. 12 καὶ εἰς βοθυνώτας =
 וְלִגְבִּים (וְלִגְבִּים Kere), so 𐤀 transliterating γαβίν; 1 Chron.
 25. 1 τῶν προφητῶν = הַנְּבִיאִים (Kere הַנְּבִיאִים); Ps. 9. 31 (10. 10)
 𐤀𐤁𐤁𐤀 = ורכה (pointed וְרָכָה), so σ' ὁ δὲ θλασθείς, but Kere
 וְרָכָה; 70 (71). 20 εἰξας ἡμῶν = הַרְאִיתָנוּ, while Kere requires
 יִי; 143 (144). 2 𐤀𐤁𐤁𐤀 = תַּחֲתִי, Kere תַּחֲתִי; Prov. 6. 16
 βδελύγματα = תַּוְעֵבוֹת; 21. 29 ἐτοιμάσει α' σ' yields יִבֵּן, which
 is also adopted by 𐤀𐤁𐤁𐤀, while 𐤀 follows Kere יִבֵּן; Isa.
 9. 3 (2) οἱ ἄ read לֹא הָיוּ instead of לוֹ, which lends support
 to Krochmal's emendation הָיוּ = הָיוּ (|| הַשְׁמָחָה ||); Jer.
 9. 8 (7) τυτρώσκον implies שׁוּחֵט, so 𐤀 σ' 𐤀, but 𐤀 and 𐤀
 follow the Kere in reading שְׁחִיט or שְׁחָט; 40 (47), 8 עֹפִי =
 𐤀𐤁𐤁𐤀 on the margin of the Syro-Hex., Kere עֹפִי; Ezek.
 43. 26 *manum eius* (Jer.) = יָדוֹ; Dan. 11. 10 𐤀𐤁𐤁𐤀 𐤀𐤁𐤁𐤀,
 hence הִי inst. of Kere הִי.

The Kere is followed Gen. 30. 11 where ἡλθεν ἐνζωνία
 corresponds to 𐤀𐤁𐤁𐤀, so most versions except 𐤀 ἐν τύχη =
 בְּגֵר; 2 Kings 20. 23 Χερηθεί = כְּרֵתִי (Ketib כְּרִי); 21. 20
 ἀντίδικος or ἀντιλογίας = מְדוֹן; 3 Kings 1. 33 𐤀𐤁𐤁𐤀 = לֹא;
 4 Kings 12. 9 (10) 𐤀𐤁𐤁𐤀 𐤀𐤁𐤁𐤀; Ps. 21 (22). 30
 הִיא הִיא . . . אַנְתָּה, hence לוֹ ¹⁰⁸ with 𐤀 σ' θ' 𐤀 Jer. and
 הִיא with almost all the versions ¹⁰⁹; 29 (30). 4 ἀπὸ τοῦ

passages from memory, and hence incorrectly, comp. Cornill, *Ezekiel*,
 pp. 58–61, and Rahlfs, *Septuaginta-Studien*, I, 16 f. and 49.

¹⁰⁷ It is noteworthy that Aquila's interpretation disagrees with the
 rabbinic tradition that a Hebrew maid, when engaged as a servant, is to
 be married by her employer, comp. Mekilta and Kiddushin, *loc. cit.*

¹⁰⁸ On this Kere comp. Baer, *Liber Psalmorum*, p. 91.

¹⁰⁹ Just how he construed the phrase it is difficult to say, since

καταβήναι με corresponds to מִיָּרֵד in which *a'* is followed by *σ'* ט and Jer., but ט θ' שׁ ש have מִיֹּרֵד ; 54 (55). 16 ἐπάξει θάνατον corresponds to יָשִׁיא מָוֶת (Ketib יְשִׁימוֹת), so most versions ; 99 (100). 3 אֱלֹהִים = וְלֹא ; Isa. 36. 12 יְצַחֵם וְיִמְיִי בְּלִיָּהֶם ; 49. 5 *ei* points to לֹא ; Jer. 7. 22 ἐξαγαγόντος μου = הוֹצִיאָהוּ, Ketib הוֹצִיאָהוּ ; 17. 19 τοῦ λαοῦ = הָעָם, Ketib עָם ; 32 (39). 23 תִּשְׁמַחוּ = תִּשְׂמְחוּ ; 50 (27). 11 from ἐπεχάρητε = תִּשְׂמְחוּ it can be seen that *a'* like most other versions followed the Kere throughout the sentence ; Ezek. 23. 43 πορεύουσιν = יֵינוּ (Ketib יִנְיָהוּ) ; Dan. 9. 24 καὶ τοῦ τελειῶσαι = וְלִתְּמָהֶם, so most versions, Ketib וְלַחֲתָם.

44. The preceding study of Aquila, though dealing with details, does not claim to be exhaustive. In the course of the work many problems presented themselves which could not be solved for the moment, and hence had to be left to the future. To begin with, there is the paramount problem confronting every student of the ancient versions as to how much Aquila material entered into the Septuagint. Doubts have been cast on certain books of the Alexandrian Version as being contaminated with Aquila readings : thus

the equivalent of the first word has not been preserved, but we may safely assume that like *σ'* θ' ט and Jer. he read וְנִפְשֵׁי. However that may be, there is reason to suppose that our translator wished here to emphasize the belief in immortality of the soul among the Jews, so that this would be a further proof for the view of M. Zipser (*Ben Chananja*, 1863, 182 f.) that *a'*'s translation of עֲלִמּוֹת Ps. 47 (48). 15 by *ἀθανασία* was due to an effort to prove that the term and idea of immortality existed in the Hebrew Bible. Further proof for this view lies in the fact that *a'* actually had עֲלִמּוֹת or עֲלִמּוֹת, for in the very same passage the Syrohex. credits him with וְנִפְשֵׁי, while 9. 1 he renders the same word by *νεανιότης* (= עֲלִמּוֹת). Hence the contention of M. Stössel (*ibid.*, p. 693) that *a'* had a faulty text before him, with אֱלִי instead of עֲלִי, is quite untenable. Comp., furthermore, Anger, *De Aquila*, p. 17 f., who likewise assumes that *a'* here followed MT.

it appears that wherever the B text is defective in Joshua and Kings 3-4 the lacunae have been supplied in the A text from the third column of Origen's Hexapla¹¹⁰; furthermore, the books of Canticles and Ecclesiastes remind strikingly of the method of Aquila¹¹¹; while Cornill speaks of an Oxford codex to Ezekiel which is highly influenced by Aquila.¹¹² Now, in order to get to the original Septuagint—and this is a *conditio sine qua non* for obtaining ultimately the pre-Masoretic text of the Hebrew Scriptures—it is essential to separate out the Hexaplaric material which crept in through the influence of Origen.¹¹³ Before this attempt is made, however, the style and vocabulary of the three translators, Aquila, Symmachus, and Theodotion, from whom Origen supplied the lacunae in the Septuagint, have to be determined unequivocally. With a critical index of Aquila at hand the process of eliminating Aquila readings from the Septuagint can now go on. Let us hope that also Symmachus and Theodotion

¹¹⁰ Comp. Thackeray, *Grammar of the O. T. in Greek*, I, 3 f.

¹¹¹ See Buhl, *Kanon und Text*, p. 123.

¹¹² *Ezechiel*, pp. 64, 104 f.

¹¹³ Comp. the three axioms of Lagarde in his *Anmerkungen zur griechischen Übersetzung der Proverbien*, 1863, p. 3: 'I. die manuscrite der griechischen übersetzung des alten testaments sind alle entweder unmittelbar oder mittelbar das resultat eines eklektischen verfahrens: darum muss, wer den echten text wiederfinden will, ebenfalls eklektiker sein. sein maassstab kann nur die kenntniss des styles der einzelnen übersetzer, sein haupt-hilfsmittel muss die fähigkeit sein, die ihm vorkommenden lesarten auf ihr semitisches original zurückzuführen oder aber als originalgriechische verderbnisse zu erkennen. II. wenn ein vers oder verstheil in einer freien und in einer sklavisch treuen übertragung vorliegt, gilt die erstere als die echte. III. wenn sich zwei lesarten nebeneinander finden, von denen die eine den masoretischen text ausdrückt, die andre nur aus einer von ihm abweichenden urschrift erklärt werden kann, so ist die letztere für ursprünglich zu halten.'

will receive an adequate treatment in the near future, so that they too may become links in the long chain of textual criticism.

45. Another problem arising from this work is the identification of such anonymous Hexaplaric readings as belong to Aquila. There can be no doubt that many of these nameless passages belong to either Aquila, Symmachus, or Theodotion, but particularly to the first. Thus Cornill has gleaned for Aquila some readings which are quoted by Field under ἄλλος,¹¹⁴ and the same may be done in the other books of the Bible. It is certainly not without reason why ἄλλος coincides with Aquila in many places to the exclusion of the other translators, and peculiarly enough in characteristic words¹¹⁵ and passages; it simply proves that no care was taken in quoting signatures.¹¹⁶ But not only under ἄλλος are to be found Aquila readings: they are also imbedded in Hexaplaric passages quoted under an asterisk * and *sine nomine*.¹¹⁷ Under a close scrutiny such

¹¹⁴ *Ezekiel*, p. 104 ff.

¹¹⁵ The following is a list of such words: ἀκριβοῦν, ἀνθιμον, ἀντιδικία, γονατίζειν, δολιεύεσθαι, ἐναλλάσσειν, ἐπίσχεσις, ἐσπευσμένως, ἐστίασις, ζεστός, μελῳδήμα, μονοῦσθαι, ὀφλημα, παρατανυσμός, παρεκτός, σικχαίνειν, σκύλαξ, σκαλοῦσθαι, συσκιασμός, ὑπουργεῖν, ὕφή.—A good illustration is furthermore afforded by a comparison of Field with the larger Cambridge Septuagint with reference to α' and ἄλλος: Thus Exod. 13. 4 תָּאָרְיָב = τῶν νεαρῶν is quoted under ἄλλος in F but under α' in BM; likewise תַּאֲרִיבָה = τοῦ οἴφί, *ibid.*, 16. 36 and הָרֶשֶׁת׃ = ἄτεκνος, *ibid.*, 23. 26; וְיִרְוּ הָרֶשֶׁת׃ = χωρίσει . . . Lev. 13. 21; וְיִרְוּ הָרֶשֶׁת׃ = τοῦ παρατανυσμοῦ, Num. 4. 5; וְיִרְוּ הָרֶשֶׁת׃ = ἐλαίαν σου οὐ στεφανώσεις, Deut. 24. 22 (20). Note also Jer. 10. 10 where Field quotes in the body of the Hexapla a whole sentence under ἄλλος while the Auctarium credits the same sentence to α', thus justifying Field's note in the body of the book.

¹¹⁶ Comp. above, § 5.

¹¹⁷ It is to be regretted that Hatch-Redpath failed to include such passages in their Concordance, and the work still remains to be done.

readings may often be identified and referred to their originator. With an adequate index this process of identification becomes comparatively easy.

46. There is, moreover, an intimation that the so-called Ἑβραῖος, to whom several readings are referred in the Hexapla, is none other but Aquila, who on account of his close adherence to the Hebrew was probably so styled. To quote but one example in favour of this view: Exod. 29. 22 καὶ τὴν κέρκον is placed under Ἑβρ. in Field, but the larger Cambridge Septuagint puts it under α' on the authority of MS. v. [Compare, however, Gen. 4. 26. The whole subject is now undergoing a detailed examination, in connexion with which Dr. Reider's Index is proving a great help. M.]

47. On the other hand, it is as much of a problem to eliminate from Aquila readings which, though referred to him, cannot belong to him by force of style and diction. Thus many quotations in Klostermann's *Analecta*¹¹⁸ under signature α' hardly belong to him, and hence great caution must be exercised in excerpting them. Furthermore, every reading bearing the generic signature οἱ λουιτοί is necessarily an eclectic reading containing elements from each one of the Three, and hence should be differentiated from a reading bearing the distinct signature of α' and possibly classed by itself as at least doubtful. There is also sufficient reason to suspect the fourteenth chapter of 3 Kings which Field wisely questions, putting the Aquila signature in parentheses. Of course, there can be no doubt that it contains passages belonging to Aquila, but that the chapter as a whole goes back to Aquila is very doubtful (comp. below, Appendix IV).

48. A further problem of great moment is the identifi-

¹¹⁸ pp. 47-68.

cation of talmudic and midrashic Greek quotations as originating in Aquila's translation of the Bible. Anger,¹¹⁹ Zipser,¹²⁰ Brüll,¹²¹ and Friedmann¹²² have delved into this problem, trying to identify such quotations given expressly under Aquila's name (comp. below, Appendix III). But Zunz, to my mind, was the first to suggest¹²³ that some anonymous Greek quotations in the Midrash may belong to Aquila's version. Recently this question was taken up by Samuel Krauss,¹²⁴ who endeavoured to prove that certain Greek passages in Talmud and Midrash, among them the long passage p. Shab. 8 a containing an anonymous Greek translation of Isa. 3. 18 ff., go back to Aquila's version. As to the thesis itself, there is no doubt that it holds good; from Aquila's popularity among the Jews we expect some renderings of his to have crept into the Talmudim and Midrashim. But the method pursued by Krauss invites criticism; having started out with the idea of finding Aquila renderings in the talmudic literature he goes so far as to ascribe to him words which are foreign to Aquila's vocabulary, as, for inst., *νεανίσκοι* and *ἄφεςις*, his only pretence being that presumably Aquila used them in his *editio secunda*, or that because Symmachus has it Aquila too must have had it. In only one case is he supported by Hexaplaric evidence: *τελαμῶνας* for תְּלַמְוֹנַס. The only way to identify talmudic passages as belonging to Aquila would be to examine them in the light of the evidence from all the Greek versions, and by a process of elimination to determine which words actually belong to him because

¹¹⁹ *De Aquila*, p. 13 ff.

¹²⁰ *Ben Chananja*, 1863, pp. 162, 181.

¹²¹ *Ibid.*, pp. 233, 299.

¹²² *Onkelos und Akylas*, p. 44 ff.

¹²³ *Gottesdienstliche Vorträge*, p. 83, note a.

¹²⁴ Steinschneider's *Festschrift*, German division, p. 155 ff.

they could not belong to any other translator. Furthermore, if a passage contains at least one word peculiar to Aquila (and by peculiar I mean words known to belong to Aquila and to no other translator, comp. below, Appendix I), then we may say with some certainty that it belongs to our translator as a whole. Only in pursuing such methods can we hope to glean new material for the fragmentary version of Aquila.

APPENDIX I

AQUILA'S VOCABULARY

AQUILA'S mastery of the Greek language is borne out by the richness and variety of his vocabulary, which is surpassed by no other Greek translator. The following is a list of words peculiar to Aquila which are found in none of the other versions nor in any other Greek author:

ἀγνοηματοίξειν, formed from ἀγνόημα (in Theophr. and N. T.) for ἀγνοεῖν ποιεῖν, to express Hebr. hiph. הָפִיץ 'to lead astray'.

ἀθρότης, noun formed from ἀθῶος.

αἰνοποιεῖν, composed of αἶνος and ποιεῖν, to express Hebr. hiph. הִנְחִיף.

ἀκουοῦν, causative of ἀκούειν to express hiph. (Deut. 4. 36 ηκοωσεν σε = הִנְחִיף BM), corresponding to the frequent ἀκουτίξειν and ἀκουστὸν ποιεῖν, likewise in α' for הִנְחִיף.

ἀλαξοσύνη, corresponding to ἀλαζόνευμα.

ἀλαλείσθαι, composite of alpha privative and λαλεῖν.

ἀλαλοῦσθαι, alpha privative and λαλοῦν = λαλεῖν.

ἀλοιφᾶν, verb formed from the noun ἀλοιφή.

ἄλσωμα, corresponding to ἄλσος.

ἄλσών = ἄλσος.

ἀμφιβληστρεύειν, verbal derivative from ἀμφίβληστρον (ἀμφιβάλλειν).

ἀναβολεῖσθαι, a component of ἀνά and βολεῖν = βάλλειν (the pf. pass. used in the Epic dialect, comp. Liddell-Scott's *Lexicon, ad loc.*); comp. also ἀναβόλαιον further below under α' σ'.

ἀπόληγμα, 'skirt or hem of a robe', fr. ἀπολήγειν = leave off, desist, put an end to.

ἀποπετάζειν, ἀπό and πετάζειν = πεταννύναι, 'spread out, fly'.

ἀποσκολοπίζειν, 'remove the σκόλοπες or pales, make way', formed from σκολοπίζειν (Dioscorides) like ἀνασκολοπίζειν.

ἀπόσκομμα (Pitra), probably der. fr. ἀποσκέπτομαι, obs. dep. with the meaning of ἀποσκοπεῖν (fut. ἀποσκέψομαι) = ἀποβλέπειν, 'look away from, detest' (Hebr. יָרַשׁ = detested thing).

ἀρνητής, der. fr. ἀρνέσθαι, used in the same sense as ἄρνησις, 'denial'.

ἀσυνετίξεσθαι, formed from ἀσύνετος, 'void of understanding, stupid' or the act. ἀσυνετεῖν (rare).

ἀτονοῦν, formation in -οῦν corresponding to Hebr. hiph., ἀτονεῖν, 'be relaxed, exhausted' being used for קָלַ.

αὔχμουσθαι, used in the same sense as αὐχμεῖν, 'be squalid, unwashed'.

ἀφᾶσθαι, 'be afflicted with leprosy' (Jer.: ἀφημένον, i. e. *leprosum*, Hebr. נִשְׁבַּח; ἀφημένος, Ionic for ἡφημένος, comp. Field, *ad loc.*), ἀφή = wound in Θ.

ἀφρονίζειν, 'make foolish', -ίζειν for piel, ἄφρων frequent in α'.

βελτύνειν, make βελτίον, 'good', corresp. to βελτιοῦν (Philo), -ύνειν for hiph.

βιότευσις, 'living, habitation' fr. βιοτεύειν, 'live'.

βοθυνώτης, 'a ditcher, digger'.

βοράς, 'devourer, locust', *nomen agentis* of βορά = food or gluttony.

βοράτινος, 'of cedar', adj. formed after the Hebr. בִּזְיָה; comp. βύσσινος, καρπάσιος, σαπφείριος, &c.

βρωματίζειν, denominative of βρώμα, 'food', -ίζειν for hiph.

βρωστήρ, fr. βιβρώσκειν, 'eat', used for 'moth' as waster and consumer and equivalent in α' to βρωτήρ.

δένδρωμα, used for tamarisk-tree (לְחָשְׁתָּן), formed fr. δένδρον; likewise

δενδρών, also for לְחָשְׁתָּן.

διαβηματίζειν, denominative of διάβημα, 'step' (Θ α' Hesych.) for hiph.

διάβλεψις, var. ἀνάβλεψις, 'looking up, seeing'.

διαδηματίζειν, denom. of διάδημα for piel.

δικασμός, used for 'strife, contention', δικασμός = giving judgement (only in Philo).

διαζώνη (ζώνη = girdle), like διάζωμα and, more rarely, διάζωσμα (only Plut. and α'), 'girdle'.

διαπρέπεια, 'adornment, glory', frequent in α', der. from διαπρέπειν.

διάρπασμα, 'plunder', fr. διαρπάζειν, used on a par with διαρπαγή (rare).

διαψευσμα, 'falsehood', fr. διαψεύδειν (pass. in α'), similar to διάψευσις (Stobaeus).

διδακτήρ, prob. an instrument that teaches cattle (Hebr. מִלְּבִי מִן הַבָּקָר = ox-goad), literalism; διδακτήριον, 'something apt to teach' in Hippocrates.

δινοποιεῖν, δίνος and ποιεῖν by composition, 'make or cause rotation'.

διχασμός, fr. διχάζειν, used in the same sense as δίχασις = division, half (Aratus).

δρομοῦν, denom. of δρόμος, 'a running', causal for hiph.

ἐγκότησις, 'hatred', same as ἐγκότημα in Hesychius.

εἰλίδησις (accord. to Euseb.), 'a shuddering' (Hebr. תַּרְסִיפִּים); but, accord. to Schleusner, *sub verbo*, Athanasius in *Catena*, PP. GG., Tom. II, p. 51, exhibits δελήνησις (Hesych.: κλήνησις, περιστροφή).

εἰσπράκτης, 'an exactor', εἰσπράκτωρ in Hesych., from εἰσπράσσειν.

ἐκθάμβησις, used in the same sense as θάμβησις (fr. θαμβεῖν) and meaning 'trepidation, alarm, hurried flight'; ἐκθαμβεῖν in ⑧ Sirach *et al.*

ἐκλεκτοῦν, fr. ἐκλεκτός = picked out, select, used in pass. only.

ἐκλεκτῶς, adv. fr. ἐκλεκτός, meaning 'purely'.

ἐκλιμώσσειν, used in the same sense as λιμώσσειν, 'be famished, hungry'; ἐκλιμία only in ⑧ ('exceeding hunger') and α' ('faintness, languishing').

ἐκλυσμός (BM), stands for a word meaning 'drawing out' (קָצַח); it is possible of course that it is corrupted from ἐξεκλυσμός (only in *Delf. Medic.*), der. fr. ἐξέλκειν, 'draw out'; both ἔλκειν and ἐξέλκειν are used for קָצַח in α'.

ἐκπετασμός, 'spreading out', corresponding to ἐκπέτασις in Plut., der. fr. ἐκπετάννυναι, more frequent πετάννυναι, ἐκ no doubt for preformative 'ב of קָצַח.

ἐκτοκεύειν, same as τοκεύειν = τίκτειν, 'give birth to'.

ἐλεῖσμός, 'supplication for favour or pity', fr. ἐλεεῖν (Att. for ἐλεεῖσμός).

ἐνάλλαγμα, equiv. to ἐναλλαγή, 'an interchange', both used by α' for 'wantonness, caprice', comp. Suidas, *s. v.* ἐναλλαγήναι: τὸ ἀπὸ φιλίας εἰς φιλίαν ἄλλου μεταπηδήσαι τινος, ἐχθροῦ ὄντος τὸ πρότερον; comp. also Herwerden, *s. v.* ἐνάλλαξις (= ἐναλλαγή) μηρῶν, *res indecens*.

ἐναλλάκτης, same as above, 'caprice'.

ἐναλλακτικός, used in neut. in the same sense as above.

ἐνασελεγεῖν, 'act licentiously', ἐνασελαγίνειν in Diod., Arist., and, acc. to Schleusner, in the *Onomasticon* of Pollux; more frequent ἀσελαγίνειν and its derivatives.

ἐνδύτης, used in the same sense as ἐνδυμα and ἐνδυσις, 'dress, garment'.

ἐνοπλισμός, der. fr. ἐνοπλίζειν = 'to adapt to, to prepare, to equip' (Lycophron, Θ, α') and meaning 'armature, armour, or armament' like ὅπλον.

ἐξαμυγαλίζειν, 'make in the form of ἀμυγδάλη = an almond'.

ἐξαμυγαλοῦν, same as above.

ἐξανάδοσις, 'a breaking out on the skin', ἐξ for preform. 'ν of ΠΗΞΨ, ἀνάδοσις = 'a growth, a bursting forth', fr. ἀναδιδόναι.

ἐξαιχενισμός, compounded fr. ἐξ and αἰχήν (neck), prob. meaning 'stiffneckedness, stubbornness, obstinacy' (Jer. *ex-cervicatio*), though Hebr. פָּלַח for which it stands is generally rendered by 'plunder'.

ἐξορθρίζειν, same as ὀρθρίζειν (in Θ and N. T. for ὀρθρεύειν, 'rise early'), ἐξ for preformative 'ν.

ἐξουδενισμός, 'scorn, contempt', fr. ἐξουδενίζειν (Plut.) = ἐξουδενεῖν and ἐξουδενεῖν in Θ and N. T., 'to set at naught'; more frequently -ωσις, common to all.

ἐπιβλυσμός, 'a mist', fr. ἐπί and βλυσμός (fr. βλύζειν 'to bubble') in Stephan's *Glossaria* for βλύσμα = βλύσις, 'a bubbling up'.

ἐπιγαμβρευτής, 'husband's brother', fr. ἐπιγαμβρεύειν, in Θ and α' 'to take a woman to wife as her husband's next of kin'.

ἐπιδοξότης, 'glory', noun formed fr. ἐπίδοξος, 'of repute, glorious'.

ἐπιπόθημα, 'longing, desire', same as ἐπιπόθησις, fr. ἐπιποθεῖν, 'to yearn after'; πόθημα in Hesych. = πόθος, ποθή, πόθησις.

ἐπίρριψις, fr. ἐπιρρίπτειν, 'cast at'; comp. ῥίψις = a throwing, hurling.

ἐπιρρυτής, 'an afflux, influx'; comp. ἐπίρρυτος, 'flowing', fr. ἐπιρρεῖν.

ἐπιστημοῦν pass., 'to make wise', denomin. of ἐπιστήμη, 'knowledge'; a similar formation is ἐπιστημονίζεσθαι of ἄλλος.

ἐπιτριμμός, 'a crushing', fr. ἐπιτρίβειν, 'to crush'; comp. ἐπίτριμμα, 'anything rubbed on or worn out'.

ἔργασμα (? Pitra), used in the same sense as ἐργασία and ἔργον 'deed'.

ἐρεισμός, same as ἔρεισμα, 'prop, support'; both words used consecutively to imitate a similar variation in form but sameness of meaning in Hebr. (נִצָּנְנָה, נִצָּנְנָה).

εὐζωνία, 'armament, equipment' (Jer. *accinctio*), der. fr. εὐζωνος, 'well-girded'.

εὐζωνίζειν, 'attack', likewise fr. εὐζωνος.

εὐπρεπεῖν (perh. εὐπρεποῦν), denom. of εὐπρέπεια, 'goodly appearance'.

εὐπρεπίζειν = εὐπρεπεῖν.

εὐωνίζειν, 'to hold cheap', fr. εὐωνία, 'cheapness' (Polyb.); comp. also εὐωνος.

ἐφοδευτής, 'one who goes the rounds, a spy', fr. ἐφοδεύειν.

ἡσυχουῖσθαι, 'keep quiet', erroneously attributed to Θ by Liddell-Scott: Θ always uses ἡσυχάζειν.

θαμβεύειν, used in the same sense as θαμβεῖν and θαμβαίνειν, 'be astonished'.

θαμβευτής, *nomen agentis*, der. fr. the preceding.

θυρεοῦν (?), 'defend', fr. θυρεός, 'a large oblong shield'.

ἴξος, stands for some bird of prey, possibly a kite, likewise Vulg. *ixion*; but since this word does not occur in any Greek or Roman author (*ἰξός* means mistletoe, Lat. *viscum*) Bochart in his *Hierozyicon*, Part II, Book VI, ch. 3, suggests oxyn with a view to *ὀξύς* (sharp, keen of sight, and sound) being used in Homer for a bird. However, *ιξος* is well preserved and may have received its new meaning from the

fact that it sometimes designates 'the birdlime' (prepared from the mistletoe-berry), comp. Suidas, *s. v.*: ϕ $\chi\rho\omega\nu\tau\alpha\iota$ $\epsilon\iota\varsigma$ $\acute{\alpha}\gamma\rho\epsilon\upsilon\sigma\iota\nu$ $\pi\tau\eta\nu\omega\nu$.

$\kappa\alpha\kappa\omicron\phi\rho\omicron\iota\acute{\zeta}\epsilon\iota\nu$, 'to make $\kappa\alpha\kappa\omicron\phi\rho\omega\nu$, imprudent, thoughtless', comp. $\kappa\alpha\kappa\omicron\phi\rho\omicron\epsilon\iota\nu$ = 'be foolish'.

$\kappa\alpha\lambda\acute{\upsilon}\kappa\omega\sigma\iota\varsigma$, 'meadow-saffron or crocus', from $\kappa\acute{\alpha}\lambda\upsilon\zeta$ 'cup of a flower', -*σις* no doubt an imitation of the Hebr. fem. ending לִי (לְחֵצֶיךָ).

$\kappa\alpha\rho\alpha\delta\omicron\kappa\iota\acute{\alpha}$, 'eager expectation', fr. $\kappa\alpha\rho\alpha\delta\omicron\kappa\epsilon\iota\nu$, wrongly attributed to Θ by Liddell-Scott.

$\kappa\alpha\tau\alpha\pi\alpha\tau\acute{\alpha}\kappa\tau\eta\varsigma$ (?), 'an instrument of punishment such as stocks', fr. $\kappa\alpha\tau\alpha\pi\alpha\tau\epsilon\iota\nu$, 'trample down'; Field, however, suggests $\kappa\alpha\tau\alpha\pi\eta\kappa\tau\acute{\eta}\nu$ (*scil.* $\theta\acute{\upsilon}\rho\alpha\nu$) = a trap-door.

$\kappa\alpha\tau\alpha\pi\tau\acute{\upsilon}\rho\epsilon\sigma\theta\alpha\iota$, used in the same sense as $\pi\tau\acute{\upsilon}\rho\epsilon\sigma\theta\alpha\iota$, 'be scared or frightened'.

$\kappa\alpha\tau\acute{\alpha}\rho\rho\omicron\iota\alpha$, 'a flowing down' (like $\kappa\alpha\tau\alpha\rho\rho\acute{\eta}$), der. fr. $\kappa\alpha\tau\alpha\rho\rho\epsilon\iota\nu$.

$\kappa\alpha\tau\alpha\sigma\kappa\epsilon\alpha\sigma\tau\acute{\omicron}\varsigma$, 'covered', fr. $\kappa\alpha\tau\alpha\sigma\kappa\epsilon\acute{\alpha}\zeta\epsilon\iota\nu$ (Josephus), comp. $\sigma\kappa\epsilon\alpha\sigma\tau\acute{\omicron}\varsigma$ used in neut. for 'wagon' and in the fem. for 'shed': in our case the fem. stands for 'litter-wagon', for which also $\sigma\kappa\epsilon\alpha\sigma\tau\acute{\omicron}\nu$ and $\sigma\kappa\epsilon\alpha\sigma\tau\acute{\eta}$ are used.

$\kappa\alpha\tau\alpha\sigma\pi\omicron\upsilon\delta\alpha\sigma\mu\acute{\omicron}\varsigma$, 'amazement', fr. $\kappa\alpha\tau\alpha\sigma\pi\omicron\nu\delta\acute{\alpha}\zeta\epsilon\sigma\theta\alpha\iota$, 'to be earnest or serious'.

$\kappa\alpha\tau\epsilon\pi\iota\theta\epsilon\sigma\iota\varsigma$, same as $\epsilon\pi\iota\theta\epsilon\sigma\iota\varsigma$ in ecclesiastical literature, meaning 'imposture, deception', comp. $\epsilon\pi\iota\theta\acute{\epsilon}\tau\eta\varsigma$ = 'an impostor' (Lucianus).

$\kappa\alpha\tau\acute{\epsilon}\rho\gamma\alpha\sigma\mu\alpha$, 'deed', composed of $\kappa\alpha\tau\acute{\alpha}$ and $\acute{\epsilon}\rho\gamma\alpha\sigma\mu\alpha$, *q. v.* *supra*; the ending -*μα* probably in imitation of the Hebr. preformative עַם in עֲשֵׂה .

$\kappa\epsilon\rho\alpha\mu\acute{\upsilon}\lambda\lambda\iota\omicron\nu$, dimin. of $\kappa\epsilon\rho\acute{\alpha}\mu\iota\omicron\nu$, 'earthen vessel or vase', though both are used in *α'* for the same Hebr. word; recorded in an inscription, comp. Herwerden, *s. v.*, p. 793.

κιγκλιδωτός, 'lattice-work', comp. *κιγκλίδες* (sing. *κιγκλῖς*) = 'latticed gates', fr. *κιγκλίζειν*, 'change constantly'.

κρίωμα = *κριός*, 'ram'; used for 'battering-ram' in *Mathematici Veteres*.

κρουνισμός, 'pipe, spout', fr. *κρουνίζειν*, 'to discharge liquid in a stream', comp. *κρούνισμα*, 'gush or stream'.

κρυφιαστής, 'a revealer of things hidden, hence interpreter of dreams', similar to ecclesiastical *κρυφιο-γνώστης*.

λαιλαπίζειν, 'to agitate by *λαῖλαψ* = storm'.

λαφυρεῖν, 'spoil, plunder', comp. *ἔλαφυρεύειν*, 'to plunder' in Judith 15. 11.

λιθόριον (according to Jer., who renders it *aceruum et cumulum lapidum quibus vineae et agri purgari solent*), 'heaps of stones, ruins', formed fr. *λίθος*; var. *λιθολογία*, *q. v. infra*.

μισοποιεῖν, composed of *μῖσος* and *ποιεῖν*, 'produce hatred, be inimical to', comp. *μῖσος ἐμποιεῖν* (Plato, *Respublica*, 351).

μοναχοῦν, 'make one (*μοναχός*), unite', denom. on -οῦν to express Hebr. piel.

μοχθηροῦσθαι, 'be troublesome (*μοχθηρός*)', alongside with *μοχθεῖν*, 'be weary'.

μοχθοῦν, 'make weary', Hebr. hiph.

μυρεψητήριον, 'ointment-pot', comp. *σ' μυρέψιον* = prepared unguent (*μυρέψημα* and *μυρεψία* elsewhere), -τήριον used for instrument.

μυσάζειν, 'come into blood-guiltiness, become guilty of murder', similar to *μυσάττειν* in Hesych. and *μυσάττεσθαι* (Dep.) elsewhere meaning 'to loathe, abominate'.

μωλωπίζειν, 'to make a *μώλωψ* = a weal or bruise, to beat and bruise severely'; pass. (*μεμωλωπισμένος* = marked with stripes) in Plutarch.

νωχελείεσθαι, 'to be νωχελής = sluggish, dull', in Pap. Berol., comp. Herwerden, *s. v.*, p. 1003.

ξύλοπέδη, 'a log of wood tied to the feet' (lit. wood fetters, with which the feet of the captives are bound).

οἰάκωσις, 'a guiding, a governing', fr. οἰακίζειν, 'to steer' (Hebr. הַגִּידָה, fr. גִּיד 'to steer', comp. סֵפֶל 'sailor').

οἰνία, 'fresh or new wine, must', fr. οἶνος, 'wine'.

δλιούν = δλιγοῦν as used by Eustathius for λιποψυχεῖν, 'become feeble, swoon', or δλιγοψυχεῖν, 'be faint-hearted'.

δπωρισμός, 'wine of the δπώρα = the latter part of the summer' (Hebr. שִׁירֵי תֵּבַח = new wine, must; comp. also οἰνία above).

δραματισμός, 'vision', der. fr. δραματίζεσθαι (der. in turn fr. δρᾶν) which is peculiar to α' and θ' (see below), while δραματιστής (a seer) occurs also in σ'.

δρθρισμός, 'a rising early', fr. δρθρίζειν = δρθρεύειν in Θ and N. T.

δρνίζειν (?), 'to chirp', denom. of ὄρνις, 'bird'.

δστῆϊνος, equiv. to δστῆϊνος, 'made of bone (δστέον), hence mighty' (Hebr. מִצְּנֵף 'mighty' is related to עֶצֶם 'bone').

δχλάζειν, 'be boisterous' (of a crowd, ὄχλος).

παιδιότης, 'childhood', abstr. of παιδίον (dim. of παῖς), 'a young child'.

παιδότης, as preceding; possibly the second ι fell out by mistake.

παλαίστωμα, 'span, hand-breadth', comp. παλαιστή, later form of παλαστή = παλάμη, 'palm of the hand' (also in α').

παμπληθύνειν, 'make numerous', denom. of παμπληθής, 'multitude'.

παντοδαπία, 'abundance of all kinds', fr. παντοδαπός, 'of every kind, of all sorts'.

παπυρεών, 'a place of πάπυρος, reeds, rushes', found in an inscription, Herwerden, *s. v.*, p. 1100 f.: παπυρών = παπυρεών, *locus papyro obsitus*.

παραπληκτεῦσθαι, 'to be mad', fr. παραπληξία, 'derangement, madness' (in ⑤), and παράπληκτος, 'frenzy-stricken'; corresponding to παραπληκτίζειν in ecclesiastical Greek.

παρτανυσμός, 'a covering, a screen', fr. παρτανύειν = παρατείνειν, 'to stretch out', identical with παρατάνυσμα in both α' and σ', see below.

παρέμβλησις, 'an encampment', like παρεμβολή (var. βιότευσις, *q. v. supra*).

παστοῦν, 'make a παστός = an embroidered curtain beside the bed', hence 'enclose, surround, shelter'.

πεπιστωμένως, 'truly, trustworthily'; πεπιστευμένως used by Aristoxenus ap. Stobaei *Florilegium*, comp. also Herwerden, *s. v.*, p. 1146.

περιγώνιον, 'an angular tool, used in fashioning idols', comp. γωνία = a joiner's square, and παραγωνίσκος (in ⑤) = a carpenter's square, or rule for marking angles.

περικαμπής, 'bent round', fr. περικαμπή, 'a bending round', fr. περικάμπτειν.

περιφλευσμός, 'violent heat, fever', fr. περιφλεύειν (only in Herodotus), 'to scorch, singe all round'; more frequent περιφλέγειν, comp. also περιφλογίζειν from which σ' and θ' derive περιφλογισμός instead of α's περιφλευσμός.

περιφράκτης, 'he who puts a fence round, who encloses', fr. περιφράσσειν.

πικραμμός, 'bitterness', fr. πικραίνειν, identical with πικρασμός common to all the Greek translators; Schleusner, *ad loc.*, reads here too πικρασμός.

ποιμνιοτρόφος, 'herdsman, shepherd', comp. of ποίμνιον, 'sheep', and τροφός, 'feeder'.

ποταμιῖσθαι, or

ποταμοῦσθαι, 'flow, stream', denom. of ποταμός, 'river' (in imitation of Hebr. נָהַר and נָהַר).

ποτισμός, 'a watering', fr. ποτίζω, in Papyri, Herwerden, p. 1212.

ποτιστής, 'one who gives to drink, butler', *nomen agentis* of ποτίζειν.

πρασιοῦσθαι, 'to form πρασιαί = garden beds', likewise πρασιάζεσθαι (α' and ε'), *q. v. infra* (a play on עָרַב and עֲרִיבָה).

πρινεών (so Field and Lagarde, Jer. περιπεδινόν, Vallarsi πρινηών), 'an ilex-grove' (Field: *locus ilicibus consitus*), πριιών = πρινεών in Hicks, *Manual of Greek Historical Inscriptions*, *nomen loci* of πρίνος, 'an evergreen oak, ilex', comp. παπυρεών above.

προσβόλῳσις, 'a pushing, a putting to, application' (with reference to a weapon), followed by στόματα in the sense of a weapon, probably 'a file' (στόματα referring to points, edges, or cuts), comp. προσβολή = that which is put upon a weapon, the iron point (in Dio Cassius and Phrynichus).

προσηλύτευσις, 'residence as a stranger', fr. προσήλυτος and προσηλυτεύειν (in Θ, α', σ', θ', N. T., &c.); προσηλύτισις also in Charitonides, Ποικίλα φιλολογικά, Athenis 1904, comp. Herwerden, p. 1250.

πρόσθλιψις, 'pressure, oppression', fr. προσθλίβειν, 'to press or squeeze against' in Θ.

πτέρνωσις, used in the same sense as πτέρνα, 'heel, footprint', -ωσις probably to imitate the suffix תִּי (on the side of תִּי), since α' is consistent in using πτέρνα and πτέρναι for the forms עָרַב and עֲרִיבָה, but πτερνώσεις for תִּיבָרָבָה.

ῥιμός(?), 'he-goat, also young he-goat (עֲרִיבָה)'; Montfaucon suggests κερεινών for ῥιμών, κερεινός being used by α' for he-goat elsewhere (comp. below), but more likely ῥιμών is

a corruption of ἐρίφων (Φ is easily mistaken for Μ), comp. Jer. 50. 8 where α' renders מִרְיָן by ἔριφος.

ρίξ (P), 'a cutting instrument of iron, a ploughshare'; Scharfenberg suggests ὄρυξ, 'a pickaxe or any sharp iron tool for digging'.

σκανδαλοῦν, 'to cause or make a σκάνδαλον = trap, snare', for σκανδαλίξειν.

σκασμός, 'a limping, stumbling', from σκάζειν, 'to limp'.

σκληροτέων (BM., where σκληροτερων), 'stiff-necked', composed of σκληρός, 'stiff', and τένων, 'sinew of the neck', similarly σκληροτράχηλος in Θ.

σούχνος (in connexion with ξύλον) = Lat. *succinus* or *succinus*, 'of amber', comp. σούχιον = amber in Clemens Alexandrinus.

σπείρωμα, 'a wrapping cloth, a canopy, pavilion', fr. σπειράσθαι, 'to be coiled or folded round', comp. σπείρωσις = σπείραμα in Schol. Arat.

σπίλωμα, 'speck, spot, stain, blemish', fr. σπιλοῦν, 'to stain, soil' (wrongly attributed to Θ in Liddell-Scott).

στερεωματίζειν, 'to effect a στερέωμα = a solid body, the firmament'.

στομίζεσθαι, 'to take with the mouth (στόμα), to drink'.

συγκολάπτειν, 'to hew in pieces', fr. σύν and κολάπτειν, 'to carve'.

συναντίζειν, 'to meet with', comp. συναντιάξειν = συναντᾶν in Sophocles, συν as prefix corresponds to מִנְּ as prefix (Hebr. מִנְּהֶם).

συνάντισμα, 'accident', der. fr. the preceding, equivalent to συνάντημα.

συνεπίθεσις, 'deceitfulness', from σύν and ἐπίθεσις, 'imposture, deception' in ecclesiastical Greek (Liddell-Scott translate erroneously 'a joint attack').

συχνεών, 'a thicket', comp. συχνός, 'large, frequent, dense', Hesych.: συχνά, πυκνά, συνεχῆ, πολλά, and Suidas: συχνόν, πολύ, πυκνόν.

σφαλμός, 'a trip, stumble, fall', fr. σφάλλειν, 'to cause to fall', equiv. to σφάλμα.

τέλεισις, 'completion', like τέλεσμα and τελεσμός, occurs in Herwerden, p. 1438, in the sense of 'payment of a debt'.

τιθηνίζεσθαι or τιθίζεσθαι or τιθίζεσθαι, 'to suck', denom. of τιθός, 'the teat or nipple of a woman's breast'.

τιθηνούσθαι, 'to suckle, nurse', equiv. to τιθηνεῖσθαι.

τιμιούν, 'to hold dear', so τιμοῦν = τιμᾶν in Herwerden, p. 1456.

τονθρυστής, 'a mutterer', der. fr. τονθρύζειν = τονθορύζειν, 'to speak inarticulately, mutter'.

τριχιώτης, 'hairy creature', comp. τριχωτός, 'hairy'.

τρυπανισμός, 'a boring, piercing', fr. τρυπανίζειν, 'to bore through', in Hesychius.

ὑπερεισχεῖν (? Pitra), 'to be abundant, overflow', perh. r. ὑπερεκχεῖν, *supereffundere*, Herwerden, p. 1508.

ὑπερέπαρσις, 'excessive exaltation', fr. ὑπερεπαίρειν.

ὑπερεπαρτής = ὑπερέπαρσις.

ὑπερφέρεια, 'haughtiness, pride', fr. ὑπερφέρειν, 'rise above, be prominent'.

ὑποσπασμός, 'a drawing away, a remitting', fr. ὑποσπᾶσθαι, 'be withdrawn'.

φαγεδαινίζειν, 'to afflict with φαγέδαινα = a cancerous sore, canker'.

φαγεδαινοῦν = φαγεδαινίζειν, pass. occurs in Hippocrates.

φατνιάζεσθαι, 'to be kept at rack and manger', the form φατνίζεσθαι occurs in Heliodorus, from which the Byzantine φατνιστός is derived.

φιασστής (?), 'a vinedresser', Field suggests θριαστής, 'a planter of fig-trees'.

χειλωμα, 'a border, rim', fr. χεῖλος, 'lip, edge'.

χερμαδίζειν, 'to throw stones' (χερμάδιον = later χερμάς, 'a large stone', in Homer).

ψαθυροῦσθαι, 'to crumble away', denom. of ψαθυρός, 'friable, crumbling'.

ψηφίον, 'a small pebble', dim. of ψῆφος, 'a pebble used for reckoning'.

Other rare words peculiar to Aquila and found in no other Greek translator of the Bible are the following:—

ἀγνωνοεῖν, 'to be ἀγνώμων, act unfairly'.

ἀγχόνη, 'a throttling, strangling'.

ἀκρέμων, 'a branch, twig'.

ἀκριβολογία, 'searching, investigation', liter. 'exactness in speech or investigation' (so used in Aristotle's *Rhetoric*).

ἀκριτεῖ = ἀκρίτως, 'without judgement', adv. of ἄκριτος; the parallel form ἀκριτί occurs in a fragment of Lysias.

ἀμύλιον, dim. of ἄμυλος, 'a cake of fine meal' (in Aristotle and Plutarch).

ἀμφορεύς, 'a jar with a narrow neck'.

ἀναβόσις, 'a shouting', fr. ἀναβοᾶν, occurs in Dionysius Halicarnassensis.

ἀνακτίζειν, 'to produce', like κτίζειν, in Strabo, 'to rebuild'.

ἄναλος, 'without salt, unseasoned', in Aristotle.

ἀναπηγνύναι, 'to transfix, crucify'.

ἀναπίνειν, 'suck in, absorb'.

ἀνάπνευσις, 'recovery of breath'.

ἀναρρῦεσθαι, 'to draw back, rescue', so also in Hippocrates.

ἀνασκαφή, 'a digging up', in Strabo.

ἀναύξητος = ἀναυξής, 'without increase, fruitless, barren'.

ἀναφυή, 'a sprout, growth', occurs in Cyril of Alexandria in the sense of 'an upspringing', as of suckers from a root.

ἀνεξέταστος, 'not searched out, uninvestigated'.

ἀνόδευτος, 'impassable', so Hedyll. ap. Strabo.

ἀνυπερθεσία, 'immediateness, haste', used also by Joannes Chrysostomus; comp. also ἀνυπερθετεῖν above.

ἀνωφέλεια, 'uselessness', so also Diogenes Laertius.

ἀπόβλεπτος, 'looked on by all'.

ἀποκαρδοκεῖν, 'to expect earnestly', also in Polybius.

ἀποκάτωθεν, 'from beneath', pleonasm for κάτωθεν, but so also Olympiodorus.

ἀποκλεισμός, 'a guard-house', occurs also in Arrianus's Digest of Epictetus's Dissertations; of the same meaning is ἀπόκλεισμα in 6.

ἀπόκομμα, 'a splinter'.

ἀποκοπή, 'a cutting off'.

ἀπόρρευσις, 'a falling off, decay', fr. ἀπορρεῖν.

ἀπότμημα, 'anything cut off, a piece', also in Hippocrates.

ἀραιοῦσθαι, 'be weak, languish', in Hippocrates and Aristotle: 'to be rarefied'.

ἀρκετός, 'sufficient, enough'.

ἄρμα, 'load, burden', from αἶρειν, 'to raise, lift up', in Hippocrates: 'that which one takes, hence food'.

ἄρνησις, 'a denial'.

ἀρωματίζειν, 'to spice, embalm', also in Dioscorides.

ἀστατεῖν, 'to be unsettled, be a wanderer', in the same sense in 1 Cor. 4. 11.

ἀτέκνωσις, 'barrenness', fr. ἀτεκνοῦν, also in Basilus Ecclesiasticus.

ἄτονος, 'not stretched', hence 'languid, feeble'.

αὐλιστήριον, 'an abode, inn', also in Stobaeus's *Eclogae* and Hesychius, *s. v.* συνοβαύβαλοι.

αὐξητικός, 'growing'.

αὐτοφυές (neut. of αὐτοφυής = 'self-grown'), 'grain that shoots up of itself'.

αὔχισις, 'boasting, exultation', fr. αὐχεῖν, also in Thucydides.

ἀφέλκειν, 'to draw away'.

ἄφετος, 'loose, licentious'.

ἀψίνθιον, 'wormwood, poisonous herb'.

βελτιοῦν, 'make good', used also by Philo, equiv. to βελτύνειν, *q. v.* *supra*.

βούλευμα, 'counsel, purpose, design'.

βρασμός, 'agitation, shaking', fr. βράσσειν.

βροχθίζειν, 'to gulp down', fr. βρόχθος, 'mouth', also in Aristotle.

βρωτήρ = βρωστήρ, 'a moth', comp. above.

γάνωσις, 'a brightening, varnishing' in Plutarch, here 'something made of lead or tin', probably 'plummet' (ἡζῆ).

γέλασμα, 'laughter'.

γοητικός, 'skilled in witchcraft, beguiling'.

γρόνθος = πνγμή, 'fist', so in Hesychius and other late writers.

γῦρις, 'the finest meal', in Dioscorides and Athenaeus, here 'white flour'.

γύρωσις, 'the making of a γῦρος = circle round a tree', in the *Geoponica*, here 'a reeling, going round', fr. γυροῦν.

δαιμονίζειν, 'to act as demon or evil spirit', only mid. and pass. found elsewhere.

δαμάλης, 'young steer', masc. of δάμαλις.

δευτερόγονος, 'feeble, faint'; δευτερογενής in Antigonus Carystius = produced later (through feebleness).

δηγμός, 'destruction', in Hippocrates and Theophrastus :
'a gnawing pain, a biting'.

διάζωσμα = διάζωμα and διαζώνη (see above), 'girdle, cornice, frieze', also in Plutarch.

διάπηγμα, 'a cross-beam', occurs also in Philo together with its dim. διαπηγμάτιον.

διαπλοκή, 'intermixture', so in Hippocrates, comp. also διάπλοκος in Heliodorus and διαπλόκινος in Strabo, both meaning 'interwoven'.

διαπόνημα, 'hard labour', as in Plato.

διαπόνησις, 'toil, pain', in Plutarch 'a working at, preparing'.

δίαρμα, 'an elevation, fortification', elsewhere used for 'elevation of style'.

διαυγάζειν, 'to shine', like διαυγίζειν, *q. v. supra*.

διαυγής, 'translucent, transparent'.

διευθύνειν, 'to set right', as in Lucianus and Manetho.

διχάζειν, 'to divide in two', as in Plato.

διψαλέον (neut. of διψαλέος), 'parched ground'.

δυσπάθεια, 'deep affliction', as in Plutarch.

δωροδοτεῖν, 'to give a present, bribe', comp. δωροδοκεῖν, 'to accept a present or bribe'.

ἐγγυμνάζειν, 'make ready, prepare', otherwise 'exercise in'.

ἐγκοιμᾶσθαι, 'stretch oneself out, lie down, sleep'.

εἰκαιότης = εἰκαιοσύνη, 'thoughtlessness', as in Diogenes Laertius.

εἰκασμός, 'measure', elsewhere 'a conjecturing, guessing'.

εἶργμός, 'cage, prison'.

εἰσακοή, 'a listening, hearkening', also in Philo.

εἰσπνεῖν, 'to inhale, draw breath'.

εἰσπράσσειν, 'to exact debts', from which α' derives εἰσπράκτης, see above.

ἐκβιαστής, 'executioner', comp. Suidas, *s. v.*

ἐκβιασμός, 'an execution', found also in the *Basilica*.

ἐκβιαστής = ἐκβιαστής, 'executioner', as also in Du Cange's *Glossarium ad scriptores mediae et infimae graecitatis*.

ἐκκοπή, 'a cutting down, excavation'.

ἐκμυζᾶν, 'to squeeze out', as in the *Iliad*, &c.

ἐκνοια, 'loss of one's senses', as in Aristotle.

ἐκπέτασθαι, 'to fly away'.

ἐκπωμα, 'a drinking-cup'.

ἐκυρός, 'a father-in-law', epic for prose πενθερός (in *Iliad*).

ἐκχωννύναι, 'to be filled up by the deposit of a river' (of a bay), so in Herodotus.

ἐλαιώδης, neut. 'curd', in Hippocrates 'oily'.

ἐλασις, 'procession', as in Xenophon.

ἐλαφίνης, 'young deer, fawn', likewise in Hesychius.

ἐλαφρύνεσθαι, 'be light', so in Babrius.

ἐμπρηστής, 'one that burns', in Proclus, in α' 'serpent, dragon' (attended by fire).

ἐναυλίζεσθαι, 'to dwell, abide', so in Herodotus, Thucydides, &c.

ἐνικμος, 'humid', as in Aristotle, comp. also Herwerden, p. 502.

ἐξανεγείρειν, 'to excite', so in Euripides.

ἐξερᾶν, 'to vomit'.

ἐξιλείσθαι (?), 'to appease', ἐξιλεοῦσθαι in Strabo.

ἐξίσωσις, 'equalization', fr. ἐξισοῦν, 'to make equal', in Plutarch and also in Böckh's *Corpus Inscriptionum Graecarum*.

ἐξωμος, 'equipped' (Jer. *expeditus, et exsertus humeris*), in Hesychius χιτῶν ἐξωμος, 'a frock or coat of mail without

sleeves, leaving both shoulders bare', more frequent is the noun ἐξωμίς.

ἐπιγώνιον, 'angle', neut. of ἐπιγώνιος, 'at or of the angle', in Nicomachus the arithmetician.

ἐπίδεσις, 'bandaging', fr. ἐπιδέν, so also in Hippocrates.

ἐπίδεσμος, the same as ἐπίδεσις.

ἐπίδοσις, 'increase, growth'.

ἐπιθεσία = ἐπίθεσις, 'imposture, deception'.

ἐπιπόθησις, 'desire, longing', likewise in N. T. and Clemens Alexandrinus, equiv. to ἐπιπόθημα, *q. v. supra*.

ἐπιπρέπειν, 'to fit, suit', as in Xenophon.

ἐπισκέπτῃς = ἐπίσκοπος, 'guardian, watch', so in Bekker's *Anecdota Graeca*.

ἐπιστροφᾶν, frequentat. of ἐπιστρέφειν, 'to visit or frequent'.

ἐπιτριπτος, 'well worn, crushed, oppressed'.

ἐργαστήριον, 'workshop, manufactory'.

ἐσπευσμένως, 'with eager haste', fr. σπεύδω, also in Dionysius of Halicarnassus.

ἐταιρεῖσθαι, 'to associate with'.

ἐτερόγλωσσος, 'of another tongue, talking indistinctly'.

εὐκαρπος, 'fruitful'.

ἐφαπτίς, 'a soldier's upper garment'.

ἐχίδνα, 'adder, viper'.

ἐψησις, 'a boiling of ointments, ointment-mixture', as in Hippocrates.

ζωγρεῖον, 'cage' (for fowl), in Strabo 'a place for keeping animals', *vivarium* (Herwerden).

ζώωσις, 'a keeping alive', also found in ecclesiastical literature.

ἡλοῦσθαι, 'become like ἥλος = nails, bristle up', in Clemens Alexandrinus.

θάμβησις, 'trepidation', in Manetho 'astonishment'.

θέναρ, 'the hollow of the hand', so in Aristotle ('palm of the hand').

θλιβώδης, 'oppressive', fr. θλίβειν, also used in ecclesiastical literature (Nilus).

ιά = ἰωή, βοή, 'a cry', classical.

ικετικός = ἰκετήριος, 'fit for suppliants', found also in Philo and Eustathius.

ἰσχυροποιεῖν, 'make strong', late combination, found in Diodorus Siculus, Polybius, and Clemens Alexandrinus who also forms a noun from it: ἰσχυροποίησις = βεβαίωσις, comp. Herwerden, p. 720.

ἰσχυρότης, 'strength', in Dionysius of Halicarnassus and Philo.

καγχλάζειν = καχλάζειν, 'to splash, dash' (of water); the same form occurs also in Athenaeus and is quoted by Hesychius, only with a different meaning (= καγχάζειν = καχάζειν).

καθησυχάζειν, 'keep quiet', intensive of ἡσυχάζειν, also in Polybius and Philo.

κακοηθίζεσθαι = κακοηθεύεσθαι, 'to be malicious, act as a madman', quoted also from Arrianus's digest of Epicetus's Dissertations.

καλπάζειν, 'to trot, gallop' (of a horse), comp. Suidas s. v. : τὸ ἀβρῶς βαδίζειν, and Herwerden, p. 741.

καμπτός (adj., but used here as noun) = καμπτήρ, 'track, course', so also in Aristophanes and *Etymologicum Magnum*.

κάμψις, 'binding', in Plato and Aristotle 'bending'.

καραδοκεῖν, 'watch eagerly', from which is der. *καραδοκία*, *q. v. supra*.

καρπεύειν, 'have the usufruct of'.

κατάκορος = κατακορήs, 'full, dark, saturated' (of colours); comp. Herwerden, p. 763.

καταμέτρησιs, 'a measure', from καταμετρέιν, 'to measure out to', found also in Polybius and Sextus Empiricus ('a measuring out').

καταπέτεσθαι, 'settle down' (of a bird).

κατάποσιs, 'swallow, gullet', later meaning, being used in Plato and Aristotle for 'deglutition, a gulping down'.

καταφορά, 'a lethargic attack', in this sense only in Hippocrates, also Herwerden, p. 776 (*obdormitio*).

κατούλωσιs, 'healing of a wound, cicatrization', fr. κατον-
λοῦν, occurs only in Dioscorides.

κένωμα, 'emptiness', so in Polybius, Plutarch, &c.

κιρρός, 'tawny, orange-tawny', used in the neut. for 'refined, pure gold'.

κλάνιον, 'bracelet', comp. Hesych. κλάνια, ψέλλια βρα-
χιόνων.

κλόγησιs, 'agitation', in Hippocrates and Quintus Smyrnaeus, from κλονεῖν (ecclesiastical κλονίζειν).

κλόνος, 'turmoil, confusion', poetical (in Homer and Aeschylus).

κηγμός = κνηῖσιs, 'an itching', medical (Hippocrates).

κολοβότηs πνεύματος, 'shortness of breath' in speaking, so used in Plutarch.

κράββατοs, late for Attic σκίμπουs, 'a small couch, low bed', frequent in N. T. and later writers.

κηπίδωμα, 'enclosure, outer court', in Diodorus Siculus 'foundation, groundwork' (written also κληπεῖδωμα, Herwerden, p. 841), also in Byzantine writers.

κροκύφαντοs (subst.) = κεκρύφαλοs, 'reticule', so in Galenus.

κρύοs = κρυμός πάγοs, 'frost', 'hail?'

λαμπηδών, 'lustre'.

λάρναξ, 'box, coffer'.

λειοῦν, 'to make smooth' (λείος), so also in Marcellus Sidetes.

ληκύθιον, 'a small oil-flask', dim. of λήκυθος.

λιθέα (so Diodorus Siculus), λιθία (in Strabo) = λιθεία, 'a fine stone'.

λιθολογείσθαι, 'become a heap of stones, ruins'; elsewhere only the act. is found, meaning 'to pick out stones for building' (Pollux).

λιθολογία, 'a heap of stones, ruins', in Aelius Moeris, ed. Pierson, 53, 'a building with stones'.

λιχάς, 'handful', in Pollux 'the space between the forefinger (λιχανός) and thumb'.

μακρυσμός, 'a long interval', so in Aristotle.

μασχάλη, 'a hollow', elsewhere 'armpit' (the hollow under the arm), and in Theophrastus 'the hollow under a fresh shoot'.

μελανοδοχείον, 'an ink-stand', as in Pollux.

μέταρσις, 'transplantation, removal', found also in Theophrastus.

μίσθωσις = μίσθωμα, 'price, wages', also used by the orators Isaeus and Demosthenes.

μορφοῦν, 'to sketch', in the same sense also *Anthologia Palatina*.

μόρφωμα, 'form, figure' (used as an idol).

μότῳσις, 'a lint dressing' for a wound, occurs only in Hippocrates alongside with μότωμα.

μυρίκη, 'a shrub or bush thriving in marshy ground, the tamarisk'.

μυχθίζειν, 'mock, sneer', in which sense it occurs already in Theocritus.

μυθισμός, 'mocking, jeering', in this sense nowhere else.

νακτά (neut. pl. of *νακτός* = close-pressed, solid), 'frontlet-bands, phylacteries', in Hesychius τὰ νακτά, 'felt'.

νεανιότης, 'youthfulness', equiv. to *νεανικότης* in ecclesiastical literature.

νέφωσις, 'cloudiness', also in Philo and Heliodorus, Herwerden (from Philo), p. 990: *nubile coelum*.

νυμφευτής, 'wife's father'.

νωθρεύσθαι, 'to be sluggish, tarry'.

ξόανον, 'an image, statue', of a god, so in Euripides.

οικοδόμημα, 'capital of a pillar', elsewhere 'building, structure'.

δολτελῶς (adv. of *δολτελής*), 'completely', used by Suidas to explain *δολοσχερῶς*.

δμβρεῖν, 'pour out' (of speech).

δξυντήρ, 'a sharpener', so in *Anthologia Palatina*, in Herwerden, p. 1044: *δξυντρον, acuendi instrumentum*.

δρύκτης, 'digger,' hence 'mole'.

δστέωσις, 'framework of bones', as in Eustathius.

δστώδης, 'bony', in Xenophon and Aristotle.

οὔλος = *ῥουλος*, 'a corn-sheaf'.

δφρυοῦσθαι, 'to be peaked' (of a mountain), elsewhere 'to be supercilious'.

παγίδευμα, 'net, snare', so also in Eustathius; *παγιδεύειν*, 'entrap' in *Θ*, α' σ' θ', and N. T.

παγκτησία, 'perpetual possession', in Pollux 'entire possession'.

πάμμικτος = *παμμιγής*, 'mixed of all sorts', occurs also in Aeschylus.

παραγραφίς, 'a writing instrument, a stylus', so also in Pollux.

παροδίτης, 'a passer-by, a traveller', so in Hippocrates.

παστός, 'door-post', elsewhere 'colonnade, piazza, corridor' (Lat. *porticus*).

περαιῆς, 'a Hebrew', in Josephus 'one of the country over the water, of Peraea'.

περιδιώκειν, 'to pursue on all sides', in Strabo and Sextus Empiricus.

περιστερίς = περιστέριον, dim. of περιστέρα, 'pigeon, dove', elsewhere found only in Galenus and Papyri Berolinenses (Herwerden, 1162).

πήρωσις, 'blindness' (Herwerden, 1172: *caecitas*), originally 'mutilation', comp. πήρωσις τῶν ὀφθαλμῶν, τῆς ἀκοῆς in Plutarch.

πιμελής, 'fat', as in Lucian.

πλαδαροῦσθαι, 'become soft and flabby, be loosened', as in Eustathius.

πλατύτης, 'breadth, width'.

πλεονέκτημα, 'gain, profit'.

πλήξις, 'stroke', so in Timaeus and Plutarch.

πολίχνη, 'a small town', in Callimachus and Plutarch, in earlier writers as a proper name.

πρηστήρ, 'a hurricane'.

πρίνινον (neut. of πρίνινος, made of πρίνος = 'oak'), 'an oak, ilex'.

πριστήρ, 'a saw', so also in Aretaeus.

πρόσκρουσις = πρόσκρουσμα, 'an obstacle, snare', in this sense nowhere else.

προσπλοκή, 'a close embrace', in Artemidorus, used in a for 'corselet'.

προσπράσσειν, 'to dash against', as in Pausanias.

προσρηγνύναι, of the same meaning as the above.

προσφιλία = προσφίλεια, 'kindness'.

πτωματίζειν, 'cause to fall', also in Cyrill.

ῥινόκερως, 'wild ox', of the nose-horn variety (in Hesych. 'Ethiopian bird').

ῥιπτάζεσθαι, 'to swoon away', comp. Herwerden, p. 1288.

σεβάζεσθαι, 'to fear', in the *Iliad* and also in later writers.

σιτίζειν, 'fatten', part. used for the 'crop of a bird'.

σκαλεύειν = σκάλλειν, 'search, probe'.

σκάλευσις, 'a search, quest', in this sense nowhere else.

σκελισμός, like σκέλισμα, 'a snare', in ecclesiastical literature, but here it appears to stand for 'worthlessness'.

σκεπαστός, in the fem. and neut. 'a tilted wagon', in the neut. also in Herodianus, the fem. in Eustathius means 'a shed'.

σκευαστής, 'a preparer', only in mediaeval Greek.

σκιρροῦσθαι, 'to become indurated, be ingrained', as in Hippocrates.

σκοπέουσιν, 'a look-out', quoted also from a scholion to Lycophon.

σκοπευτής = σκοπός, so in Eustathius.

σκοτομηνία, 'darkness', comp. Herwerden, *s. v.* σκοτόμαινα, p. 1335.

σκοτώδης, 'dark, obscure'.

σκυλευτής, 'one who strips a slain enemy', found in Byzantine literature.

σταγετός, 'a drop', ecclesiastical (Nilus).

στερέμμιος, later form of στερεός, 'stiff, firm'.

στιβάς, 'bed, mattress', here 'row, line', hence Schleusner suggests στιχάδες for στιβάδες.

στιλπνότης = στιλβότης, 'something that shines or glitters' in Plutarch, here used for 'fresh oil'.

σπρώτης = σπρωτήρ, 'one that spreads', Lat. *strator*, as in Plutarch.

συγκοιτάζεσθαι, 'to have sexual intercourse with', found

only in med. Greek (the act. in Tzetzes, the pass. in Zonaras).

συγχωνεύεσθαι, 'to be melted', only act. found elsewhere.

συγχωνύναι, 'to heap up'.

συζυγία, 'a union, coupling', like σύζευξις and συζυγή (the latter in Herwerden, p. 1377).

σύζυγος, 'comrade, beloved'.

συμμετρία, 'proportion'.

συμποσιάζειν, 'to drink heavily', also in Heliodorus.

σύμφυλος, 'fellow, relation'.

συναλλαγή, 'intercourse', in α' also 'sexual intercourse'.

συναναλαμβάνειν (in Plutarch and Athenaeus), in the mid., 'to take hold of itself'.

συναναπλέκειν (intrans.), 'to be entwined, folded', so also in Eumathius.

συνεκτικός, 'chief, head'.

συνεταιρίζεσθαι, 'to be somebody's companion', the mid. in Photius.

συντομή, 'an edict', in this sense nowhere else.

συστάς, 'cistern, reservoir', so also in Strabo.

συστολή, 'contraction or spasm of the heart'.

σφακτής, 'slayer, murderer', also in Zenobius.

σφοδρότης, 'muchness', elsewhere 'vehemence, violence'.

τείχισμα, 'wall or fortification', in Euripides and Thucydides.

τελείωμα = τελείωσις, 'completion'.

τενοντοκοπεῖν, 'to cut through the neck, behead'.

τενοντοῦν = τενοντοκοπεῖν.

τίτθη, 'a nurse'.

τραγάκανθα, 'a low shrub', so in Theophrastes and Dioscorides.

τράγημα, 'sweetmeats'.

τρήσις, 'orifice', as in Aristotle.

τρισκελής, 'a three-legged instrument'; only the adj. τρισκελής occurs elsewhere.

τρισμός = τριγμός, 'a shrill cry, scream', here 'distress'.

τροχάζειν, 'cause to run'.

τρύξ, 'dregs'.

τρυφερία, 'luxury, daintiness', like τρυφερότης (Rufus Ephesius and α').

ὕδραγωγιον, 'an aqueduct', as in Böckh's *Corpus Inscript. Graec.*, in Strabo ὕδραγωγεῖον.

ὑπέρβασις, 'a passing over', instead of ὤ's πάσχα and σ's φασέχ.

ὑπερέκχυσις, 'an overflowing', in Heliodorus and Plutarch.

ὑπερεπαίρειν, 'to exalt' (in Appianus), from which α' derives ὑπερέπαρσις, *q. v. supra*.

ὑπερκρίνεσθαι, 'to be judged superior', only here and in Bekker's *Anecdota*.

ὕπόχυμα, 'a blinding humour suffused over the eye', in Galenus and Clemens Alexandrinus.

ὕστέρισις, 'a deficiency', used also in N. T., equiv. to ὑστέρημα of ὤ.

φαγεδαινα, 'confusion, panic' (in this sense nowhere else), from which are derived φαγεδαινίζειν and φαγεδαινοῦν, *q. v. supra*.

φεγγοῦν, 'make bright', from φέγγος, 'light', in Hesychius φέγγειν = φαίνειν.

φόβημα, 'terror', in Sophocles.

φολιδωτός, 'full of scales'.

φρούρημα (poetical), 'that which is watched or guarded', here it seems to stand for a Hebr. word meaning 'a spring' (נהל).

φρούρησις, 'a watching', in Böckh's *Corp. Inscr. Graec.*, here for a Hebr. word meaning 'a balsam-tree'.

χάρμα, 'a joy, delight'.

χεῦμα, 'that which is poured out' (Lat. *fusio*), poetical, here for 'corn, grain'.

χρεμέτισμα, 'a neighing, whinnying', in *Anthologia Palatina*.

χρεοδοσία, 'the payment of a debt' in Herodianus, here 'the pledge as security for a debt'.

χυδαιοῦσθαι, 'to be decayed', later in Chrysostom, the act. in Epiphanius.

In studying Aquila's diction it is also important to compare it with that of his contemporaries and compeers, above all with that of Symmachus and Theodotion, and thereby establish a criterion for their mutual vocabulary and what singular words are common to some or all of them. It goes without saying that by standardizing their points of agreement we at once fix also their points of variance, thus enabling us to attribute a doubtful reading to its proper source.

Common to all the three (usually banded together under the general and ill-defined signature οἱ λοιποὶ) are the following:

ἀκροβυστίζειν, 'to regard as uncircumcised' (ἀκρόβυστος), comp. ἀκροβυστεῖν, 'to be uncircumcised' in G, fr. ἀκροβυστία.

ἀκρόβυστος, as above, also in ecclesiastical literature.

ἀλίκμητος, 'seasoned with salt', elsewhere 'worn down by the sea'.

ἀμείβειν, 'repay', epic.

ἀναβλύειν, 'gush forth' (of speech).

ἀναβλύζειν = ἀναβλύειν, poetical.

ἀναβλύσσειν = ἀναβλύζειν.

ἀναπνοή, 'breath'.

ἄπορος, 'poor'.

βδέλλιον, 'a fragrant and transparent gum from a plant', occurs also in Dioscorides, comp. also Herwerden, p. 270.

βρόγχος, 'the trachea, windpipe'.

διασταθμίζειν, 'to weigh, to regulate', διασταθμᾶσθαι with the same meaning in Euripides, comp. σταθμᾶσθαι above and σταθμίζειν below (α' and σ'); both forms seem to have been used by α'.

δικασία = δίκη, 'strife, dispute', der. fr. δικάζειν, nowhere else.

δρομάς (*scil.* κάμηλος), 'a running' (camel), hence 'young camel, dromedary'.

ἐκκλισις, 'a turning out of one's course, a deflexion', as in Plutarch.

ἐκλογή, 'a choice'.

ἐκφθείρειν, 'to destroy utterly'.

ἐμβράσσεσθαι, 'rage violently' (of the sea), only the simplex is found elsewhere.

ἐμβρίμησις, 'indignation', for ὧ's ἐμβρίμημα, both der. fr. ἐμβριμᾶσθαι.

ἐμπρόθεσμον (neut. of ἐμπρόθεσμος, 'within or before the stated time'), 'end'; for an adv., ἐμπροθέσμως, comp. Herwerden, p. 487.

ἐνόχλησις, 'an annoyance', like ὄχλησις.

ἐπανακάμπτειν, 'to come back again', also in Aristotle.

ἐπέδυμα, 'an upper garment' in Plutarch, used here exclusively for the 'ephod'.

ἐπιπόλαιον, 'something on the surface, something floating', neut. of ἐπιπόλαιος.

εὐαρέστησις, 'pleasure', as in Dionysius of Halicarnassus and Clemens of Alexandria (comp. Herwerden, p. 600).

ἡμικόρος, 'a half-κόρος' (a dry measure), ἡμικόριον in Hesychius.

ἰχθυακή = ἰχθυική (in Θ, comp. also Herwerden, p. 721) = ἰχθυηρά, 'of fish'.

κάθυγρον (neut. of κάθυγρος, 'very wet'), 'a swamp'.

καταμεγαλύνεσθαι, 'to exalt oneself against', only in ecclesiastical literature.

κέρκιον, dim. of κέρκος, 'tail of a beast'.

κνίς = κνίδη, 'a nettle', also in Oppianus.

κορμός, 'trunk of a tree'.

κοσκίνωμα, 'a grating or lattice-work', 'sieve-work', fr. κόσκινον, suffix -μα probably for a preform. *b in Hebr. (קֶסֶף).

λαϊκός, 'of the people, common', used in ecclesiastical literature.

λαϊκοῦν, 'make common, desecrate', likewise ecclesiastical.

λεπτοκοπεῖν, 'chop fine or small', also in Dioscorides.

μάλη, colloquial form of the following.

μασχάλη, 'armpit, a hollow'.

μελαίνεσθαι, 'become black'.

μεταφυτεύειν, 'to transplant'.

μυζᾶν, 'to suck'.

μυσοῦν, 'to commit an abomination' (μύσος).

δλισθηρός, 'slippery'.

δλμος, 'a mortar', as in Hesiod and Herodot.

δμαλός in neut. and fem., 'a plain'.

δριοθετεῖν, 'to set boundaries' (δρια).

παραστάς = φλιά, 'doorpost'.

πελέκανος, 'a water-bird'.

περιαμαρτίζειν, 'offer a sin-offering'.

περινοεῖν, 'consider well'.

περιστεφανοῦν, 'to enwreath, encircle'.

περίφραγμα, 'a place fenced round, an enclosure'.

προσεριζέειν, 'to provoke to anger', elsewhere 'to strive with or against'.

προσεριστής, 'rebellion', from the above.

πρωτοτοκία, 'first-birth', fr. πρωτοτόκος, comp. also πρωτοτόκιον with the same meaning in Ὡ.

πτῆξις, 'terror', fr. πτήσσειν, cited also from Aristotle.

πυρόν, 'a fire-offering'.

πυρροῦσθαι, 'be red' (πυρρός).

σκορπισμός, 'a scattering', in Byzantine σκόρπισμα, both fr. σκορπίζειν.

στίμμι, Lat. *stimmi* or *stibium*.

στρεβλοκάρδιος, 'perverse of heart', from which the Byzantine στρεβλοκαρδιᾶν.

στρουθοκάμηλος, 'an ostrich'.

συκόμορος, Lat. *sycomorus*, Hebr. *šikmah*.

συμβολοκόπος, 'addicted to feasting', from συμβολοκοπέειν in Ὡ α' θ' and Philo, the latter employs also the adj. according to Herwerden, p. 1880: *qui studet coenis*.

συμπλημμελεῖν, 'to sin together with', πλημμελεῖν, 'go wrong, offend', in classical writers.

συνεσφιγμένος, 'closely woven or knit together', an adv. *συνεσφιγμένως* in Byzantine literature.

σύσφιγκτος, 'laced close together', from συσφίγγειν, in the neut. 'chain'.

τριχιῶν (part. of τριχιᾶν), 'a hairy being, hence satyr, demon', in this sense nowhere else.

ὑποτύφειν, 'kindle with a smouldering fire'.

χλευαστής, 'a mocker, scoffer', in Aristotle, &c.

ψεύσμα, 'fraud', in Plato.

Common to Aquila and Symmachus:—

ἀδημονεῖν, 'to be dismayed', in classical writers.

ἀθροισμός = ἄθροισις, 'a gathering, condensation' in Theophrastus, here 'all at once-ness, moment'.

ἀμεριμνεῖν, 'to be ἀμέριμνος, free from care', in Iamblichus and ecclesiastical literature.

ἀμυρίτης, unintelligible as it stands, but Field suggests ἀμορίτης, from ἀμόρα, in Hesychius: σεμίδαλις ἐφθῇ σὺν μέλιτι, in Athenaeus: μελίτωμα πεπεμμένον; the Hebr. is doubtful.

ἀναβόλαιον (also ἀναβολάδιον), 'a mantle', also ecclesiastical, the fuller form also in Papyri, comp. Herwerden, p. 100.

ἀναζωοῦν, 'to recall to life', equiv. to ἀναζωοποιεῖν, both ecclesiastical.

ἀνασεῖν, 'to threaten with', also Herwerden, p. 116: *minari*.

ἀνασκοιοπίζειν = ἀνασταυροῦν, 'to impale', ἀνεσκοιοπισμένη (*scil.* ὁδός) stands for 'a paved road, highway'.

ἀναταράσσειν, 'excite, confound', as in Plato.

ἀνευδωτος, 'that does not prosper', composed of alpha privative and εὐδωτος, fr. εὐδοῦν.

ἀνυπαρξία, 'non-existence, nonentity' in Sextus Empiricus, here 'calamity, destruction'.

ἀπόβλητον (neut. of ἀπόβλητος, 'worthless', in ecclesiastical literature 'excommunicated'), 'a foul thing, refuse'.

ἀπόθετος, 'hidden'.

ἀσπλαγχνος, 'merciless' (so in Hesychius in the adv.), from which is derived ἀσπλαγχνεῖν, *q. v. infra*.

ἀχλὺς, 'a mist, cloud', poetical.

βεβαιότης, 'firmness, steadfastness'.

βροχωτός, 'in meshes or squares', Lat. *laqueatus*.

βρόχημα = βρυχηθμός and βρυχή, 'a roaring'.

δεκάκις, 'ten-fold'.

διαβαστάζειν, 'to carry over'.

διαψηλαφᾶν, 'to handle something', cited also from Oribasius.

διδυμοτόκος, 'bearing twins', also in Aristotle together with the verb.

δυσαρασεῖσθαι, 'to be ill-pleased', as Dep. in Polybius.

δωροκοπία, 'a bribery', from δωροκοπεῖν in Θ.

ἐγκατάσκευος, doubtful, Jer. renders *pretiosus*, which would seem to favour Schleusner's suggestion to read ἐν κατασκευοῖς, &c., despite Field's opposition.

εἶλημα, 'a veil, wrapper', as in Stobaeus.

ἐκβράσσειν = ἐκβράζειν, 'cast on shore'.

ἐκδοκιμάζειν in the sense of δοκιμάζειν, 'assay or test'.

ἐκπληξις, 'fear, consternation'.

ἐπίπλαστος, 'idol'.

ἐπιφθέγγεσθαι, 'to utter, pronounce'.

ἐποχή, 'check, cessation'.

ζύγιον, late form of ζυγόν.

ἡμέρευσις in the accus., 'by day', a similar formation is ἡμερησίως = καθ' ἡμέραν, *quotidie*, in Herwerden, p. 641.

θηρατής, 'a hunter' (of dogs).

θολοῦν, 'make muddy'.

ἵπτασθαι, late form of πέτεσθαι.

κακουχία, 'wretchedness', as in Polybius.

κάρωσις, 'heaviness in the head, drowsiness' in Hippocrates, here 'reeling'.

κατακόσμησις, 'an adorning', as in Plutarch.

κατάπομα, 'something swallowed', comp. πόμα = πῶμα, 'a drink, a draught'.

κατισχυρεύεσθαι in the part., 'awe-inspiring, terror-striking'.

κερεῖνός = κεράς and κεροῦχος, 'possessing horns' (κέρας), hence 'he-goat'.

κλάδευσις = κλαδεία, 'a pruning', fr. κλαδεύειν, also in the *Geoponica*.

κλύζειν, 'to dash over' (of water).

κονίεσθαι, 'roll in dust'.

κοσκινίζειν = κοσκινεύειν, 'to sift', as in Dioscorides.

κροκυφάντως in the neut., 'lattice-work', as if from a verb κροκυφαντοῦν, comp. κροκύφαντος 'woven'.

λικμητής = λικνίτης, 'a winnower, scatterer', like λικμητήρ, fr. λικμᾶν; for a fem. form λικμητρὶς comp. Herwerden, p. 891.

μαγῶζος neut., 'chest, treasury', not having the remotest connexion with any Greek root or vocable, and hence considered by some as a transcription from the Hebrew (מֶגֶז = מֶזֶז) in Hellenistic garb, so Semler, based on Theodoret, *ad loc.*: ἀπὸ τοῦ Ἑβραίου ἐξελληνίζει.

μήνη, 'moon', poetical.

μυρσινευών, 'myrtle-tree'; comp. μυρσινῆον = μυρσινών, 'a myrtle-grove'.

δνάς = ἡ ὄνος, 'she-ass'.

παρατάνυσμα = παρατανυσμός, *q. v. supra*.

περιειλείσθαι = περιείλεσθαι, 'to swathe oneself'.

περιτραχήλιον, 'a neckpiece', also in Plutarch.

πιμελή, 'fat'.

προσκόπησις = προσκοπή, Jer. *inspectio*.

πτισάνη, 'peeled barley'.

σαπρίζειν, 'to make rotten' (σαπρός), the pass. occurs in Hippocrates.

σεῖστρον, 'a rattle' used in worshipping God, described in Plut. as used in the worship of Isis.

σκάλιστρον = σκαλιστήριον = σκαλὶς, 'a hoe', according to Norberg who is supported by Field; Schleusner, however,

considers it a corruption from σκεπαστήριον or σκέπαστρον, 'a veil'.

σκοτασμός, 'the state of darkness', as also in Dioscorides.

σταθμίζειν = σταθμᾶν, 'to weigh', also in Eustathius and Suidas.

στατήρ, used for *shekel*.

στύραξ, 'a gum or resin used for incense', Lat. *storax*.

συνάφεια = συναφή, 'sexual intercourse', as used by Moschio.

σφιγκτήρ, 'a lace, band' in later Greek, here 'plaited work or setting'.

τέλμα, 'mud, mire'.

τρυφητής, 'a voluptuary', as in Diodorus Siculus and Athenaeus.

φαλάκρωσις, 'baldness'.

φολίσ, 'a horny scale'.

Common to Aquila and Theodotion :—

ἀγριοβάλανος, 'a wild βάλανος or acorn'.

ἀκριβαστής, 'a close inquirer', cited in Herwerden, p. 58.

ἀναξάινειν, 'to break open anew'.

ἀνοησία, 'want of understanding', so in Suidas.

ἀσπλαγχνεῖν, 'to be merciless', denom. of ἀσπλαγχνος.

βαναυσία, 'handicraft', here equiv. to ὑπερηφανία, 'dignity, pride', comp. Schleusner, *ad loc.*

βραχιάριον = βραχιονιστήρ, 'an armlet'.

διασωσμός, 'escape', fr. διασώζειν.

διατορεύειν, 'to engrave', so in Sophocles and Plutarch.

ἐκδικία = ἐκδίκησις, 'an avenging'.

ἐκμύζησις, 'a squeezing out', from ἐκμύζαν, also in Dioscorides.

ἐμβόλισμα, 'a patch'.

ἐμπτίσσεσθαι (ἐν and πτίσσειν), 'to peel off'.

ἐνδεσμεῖν = ἐνδεσμεύειν, 'to bind', also in Dioscorides.

ἐπιλύειν, 'to solve, explain'.

εὐσχολία, 'leisure', also in Longus.

ἰάνθινος, 'violet-coloured'.

καρτεροῦν, 'to strengthen'.

λαιλαπώδης, 'stormy', as in Hippocrates, fr. which λαιλα-
πίζειν, *q. v. supra*.

λυγμός = λύγξ, 'a spasmodic affection of the throat,
hiccough'.

μετεωρότης, 'height, loftiness'.

νικοποιός, 'he who causes victories'.

ξυστρωτός (as if from ξυστροῦν), in the neut. 'carved wood
or ornament, fluted work'.

δραματίζεσθαι, 'to see', from which α' derives δραματισμός,
q. v. supra.

παράκλητος, 'a comforter', as in N. T. and ecclesiastical
literature.

πενθινός, 'mournful', fr. πενθεῖν.

περίστρωμα, 'a coverlet', fr. the following.

περιστρωννύναι = περιστορεννύναι, 'to spread all round'.

πλάστης, 'a creator', as in Philo and ecclesiastical
literature.

πλέγμα, 'plait, chaplet'.

σκαμβούσθαι, 'be twisted', the act. in Athanasius.

στενοῦσθαι, 'become narrow'.

στήλωμα = στήλη, 'a pillar', -μα due perhaps to pref.
ו in Hebrew.

στρεβλοτής, 'crookedness', also in Plutarch.

συμπεριπλέκειν (ἐν ἀγάπαις), 'have sexual intercourse', so
used also in ecclesiastical literature.

φθογγή, poetical form of φθόγγος, 'sound, voice'.

Common to Aquila and Quinta :—

ἀποκλᾶν, 'to cleave'.

γεννηματίζειν, 'cause to grow, produce'.

πρασιάζεσθαι, for which comp. *πρασιοῦσθαι* above.

Common to Aquila and Sexta :—

μεγεθύνειν = *μεγαλύνειν*, 'make great'.

παραδοκᾶν (?), probably *παραδοκεῖν* = *καρδοκεῖν*, 'to watch eagerly'.

πτηνός in the neut., 'a winged being or substance'.

σκιρτοῦν, 'cause to leap or bound', same as Ὡ *σκιρτοποιεῖν*.

APPENDIX II

AQUILA REMAINS IN SYRIAC AND LATIN

ASIDE from the original Greek renderings of Aquila discussed in this treatise there is a great number of such readings in Syriac translation on the margin of the Syro-Hexapla.¹²⁵ Field, in his compilation of the Hexapla, incorporated all these Syriac passages in the notes, while giving in the text (in small type) a Greek re-translation based on the style of the translator.¹²⁶ In like manner, some Aquila readings are found only in Latin translation, in Jerome's elaborate expositions of the Scriptures, especially of the Prophets, where the Church Father, contrary to his highly commendable custom to quote threefold,¹²⁷ thought it sufficient to give a Latin translation only. In Field's

¹²⁵ The Syro-Hexapla is the Syriac translation of the Septuagint made by Paul of Tella about 616 c. e. from a copy of Origen's Hexapla (viz. its fifth column), and hence including also the asterisked and obelized passages with their respective signatures of α' σ' θ' &c. This important codex, which was still intact in the days of Andreas Masius, as may be gathered from his work on Joshua (*Iosuae imperatoris historia illustrata atq. explicata*. Antwerpiae, 1574), is now extant only for the Hagiographa and Prophets in the Ambrosian Codex published photolithographically by Ceriani in 1874 as vol. VII of his *Monumenta Sacra et Profana*. Other fragments, scattered in various minor manuscripts in London and Paris and covering portions of the Historical Books, have been collected and edited by Lagarde in the first part of his *Bibliotheca Syriaca (Veteris Testamenti Graeci in sermonem Syriacum versi fragmenta octo*. Gottingae, 1892).

¹²⁶ On this important work of Field comp. his *Othum Norvicense sive tentamen de reliquiis Aquilae, Symmachi, Theodotionis e lingua Syriaca in Graecam convertendis*. Oxonii, 1864.

¹²⁷ The Hebrew in transliteration, the original Greek of the various versions, and a Latin translation. Examples are profuse in Field's notes.

Hexapla these Latin quotations occupy a place in the text, and are supplemented by remarks in the notes.

An examination of these Syriac and Latin remains bears out the truth of the results arrived at in our previous discussion. They serve to confirm the extreme literalness in both grammatical and lexical matters which we found to be the chief feature of our translator.¹ They add little to an appreciation of Aquila's manner of translation. On the other hand, they are important and quite valuable for an estimation of his manner of interpretation as exemplifying the general trend of Jewish exegesis and for a knowledge of the condition of the Hebrew text in his days. In the following, therefore, attention is paid only to points of text and exegesis.

Gen. 38. 5 וְהָיָה בְּכוֹיֵב בְּלִדְתָּהּ אֹתוֹ *et factum est ut mentiretur in partu, postquam genuit eum*; der. from כּוֹיֵב despite ὁ ἐν Χασβί and Jewish tradition, which construes it as the name of a place. Comp., however, Rashi *ad loc.*: ואומר אני: על שם שפסקה מלדת נקרא כּוֹיֵב לשון היו תהיה כמו אכּוֹב.

Exod. 13. 16 וְלִמְצוּטָפֶת וְיִצְחָק, perhaps der. from מַצֵּפָה 'to trip, move quickly' in Isa. 3. 16; but Field prefers another reading from cod. X καὶ εἰς ρακτά, claiming that α' der. it from the talmudic מַצֵּפָה 'heap up, make dense'.

Ibid., 28. 6 *et al.* וְשִׁנֵּי מַסְפָּה, der. from שִׁנָּה 'to change', as pointed out in § 30.

Lev. 5. 2 אִי נִפְשׁ אִשָּׁר תִּנּוּעַ בְּכַל־דָּבָר מָמָא . . . *qui conspurcaverit se verbo aliquo inquinato* (quoted by Field from Procopius), free and literal at the same time, but probably based on some Midrash to the effect that one is defiled not only by touching unclean things but even by pronouncing bad words.

Num. 11. 8 וְאִם יִשְׁמַע בְּמַעַם לִשְׁדֵּי הַשָּׁמַיִם;

Ibid., 14. 12 מַעֲסֵה מַחֲסֵה עַד-בִּלְתִּי שְׁמִיִּם לֹא יִקְרִינִי
 13 הַבְּחִי, hence a' read בִּלְתִּי with $\sigma' \text{ } \tau' \text{ } \psi$.

Ibid., 19. 13 אָחִי מִצְלִי הָרְחִיק, the Syriac has ܐܚܝܡܥܝܬܐ, hence α' may have read הָרְחִיקוּ with 𐤀 𐤓 σ' . [But ἀπέστησαν is intransitive. M.]

Ibid., 28. 4 **וְהָיָה בְּיָמֵינוּ**, implying **וְהָיָה**, so $\sigma' \theta' \kappa\omicron\nu\acute{\iota}\alpha$.

Ibid., 36. 33 מִקְנֶה אֶף עֹלָה מִקְנֶה אֶף עֹלָה, implying עֹלָה with ט' ט' ט' ט'.

Ibid., ver. 21 *et al.* שָׁקִים, 'inclination, esp. fall of the scale'; likewise Job 37. 18 and Prov. 8. 28 where ῥοπαλ is the equivalent. This rendering is probably based on the phrase in Isa. 40. 15 יִבְשָׁח מִזְּנִים which G translates ὡς ῥοπή ζυγῶ and which must have been rendered in the same way by our translator, comp. U quasi momentum staterae, עֵין מִזָּן, Saadya עֵין מִזָּן (comp.

Isa. 24. 16 is rendered likewise by $\sigma' \theta' \text{ ט } \text{ט}$ and the Talmud, comp. b. Synh. 94 a.

Ibid., 5. 1 לְמִנְצָח אֶל־הַנְּחִילוֹת פּחל פּחל פּחל , reading הַנְּחִילוֹת and deriving it from נחל 'inherit', so σ' , ט הַנְּחִילָה, Jer. *pro hereditatibus*, and Midrash Tehillim, ed. Buber, p. 50 ff.

Ibid., 9. 26 (10. 5) בְּלִצְדִּירֵי יָפִיחַ בָּהֶם חחחחח חחחחח , comp. furthermore 26 (27). 12 וַיִּפַּח הָמָם חחחחח חחחחח , comp. furthermore 26 (27). 12 חחחחח חחחחח ; from which it appears that α' confused the roots יפח, יפע, and פוח in the true Menahem fashion.

Ibid., 9. 29 (10. 8) עֵינָיו לְחִלָּה יִצְפְּנוּ חחחחח חחחחח , implying לְחִלָּה = לְחִילָה, so also Rashi who mentions the fact that this word is included in the Masorah of twenty-five words written with חָה instead of חָה.

Ibid., 15 (16). 4 וְלֹא־שָׁלַח לְחֹלֶה אַחֵר מִהֶרֶד חחחחח חחחחח , which probably goes back to וְלֹא־שָׁלַח לְחֹלֶה אַחֵר (and not, as Field suggests, *affligerunt*).

Ibid., 16 (17). 3 וְלֹא־שָׁלַח לְחֹלֶה אַחֵר מִהֶרֶד חחחחח חחחחח , reading וְלֹא־שָׁלַח and transposing the accent with $\text{ט } \sigma' \text{ ט } \text{ט}$.

Ibid., 36 (37). 35 וְלֹא־שָׁלַח לְחֹלֶה אַחֵר מִהֶרֶד חחחחח חחחחח , which is rendered by Jerome *et fortissimum sicut indigenam virentem*, so also ט וְחֹסֵן; was it derived from עיר 'rouse oneself, awake'? [Or ומתעורר M.]

Ibid., 38 (39). 12 וְלֹא־שָׁלַח לְחֹלֶה אַחֵר מִהֶרֶד חחחחח חחחחח , implying וְחֹסֵן.

חָה in the same verse is rendered חחחחח which Field translates *cantilena* or 'refrain'; it occurs five more times with the same rendering: 43 (44). 9; 49 (50). 6; 56 (57). 4; 83 (84). 9; 84 (85). 3. Of these six cases, two have the signature $\alpha' \epsilon'$, while the other four are credited to α' alone. However, taking all the cases of this singular word into consideration, a doubt suggests itself as to the

authenticity of this Syriac tradition. Out of seventy-four times of סלה in the Bible, thirty-four are preserved in the fragments of א', and of these twenty-two have *aei* and six ܐܝܝܠܐ which is the Syriac equivalent of *aei*. There is little likelihood therefore that א', who is known for his uniformity in translation, would have deviated from his customary *aei* in the other six cases. From the fact that Quinta or ε' is associated with א' in two cases it might be assumed that ܐܝܠܐ really belongs to ε', with which א' is associated by mistake. This is proved by the fact that in 45 (46). 4 Field quotes א' ε' ܐܝܠܐ, while the newly-found Mercati fragments record *aei* for א'. Furthermore, two other cases, 74 (75). 4 and 75 (76). 4, have ܐܝܠܐ in the Syro-Hex., but *aei* in Origen, *Opera*, II, 515. Besides, we expect our translator to go with לעלמין or לעלמא, Jer. *semper*, and Jewish tradition generally, rather than with ܐ' σ' θ' who have διάψαλμα (Suidas: μέλους ἐναλλαγή, Theodoret Hippolytus: μέλους μεταβολή, and therefore similar to ܐܝܠܐ).¹²⁸

Ibid., 48 (49). 14 ܐܝܠܐ, Jer. *current*, assuming ܐܝܠܐ.

Ibid., 49 (50). 21 ܐܝܠܐ ܐܝܠܐ ܐܝܠܐ *et demittam te in oculos tuos*, Syr. ܐܝܠܐ ܐܝܠܐ, being construed as pronominal suffix; the word itself may have been confused with ܐܝܠܐ 'cause to bow down'.

Ibid., 64 (65). 2 ܐܝܠܐ ܐܝܠܐ ܐܝܠܐ, der. ܐܝܠܐ from דמיה, so ܐܝܠܐ.

Ibid., ver. 3 ܐܝܠܐ ܐܝܠܐ ܐܝܠܐ, implying ܐܝܠܐ, perhaps due to haplography of ב.

Ibid., 67 (68). 18 ܐܝܠܐ ܐܝܠܐ . . . *vociferantium*, Syr. ܐܝܠܐ, hence der. from ܐܝܠܐ, so σ' ἡχοῦντων.

¹²⁸ It should further be emphasized that ܐܝܠܐ is used by א' for מוחל 29 (30). 12, where the Greek is *χρόος*.

Ibid., ver. 31 **רָצִי בְּרָצִי-רָצִי**, Jer. *rotas argenteas*, hence der. from רָצִי and reading רָצִי.

Ibid., 68 (69). 16 **וְאֵל-תְּאִטְרֵעָלִי בְּאֵר פִּיָּה** . . . **סֵלָא לִבְחֵל**, Jer. *neque coronet super me puteus os suum*, implying תְּעִטֵּר or תְּעִטֵּר.

Ibid., 72 (73). 21 **וְכִלְיוֹתַי אֶשְׁתַּוְּנוּ** is rendered twice by *a'*, once **וְכִלְיוֹתַי אֶשְׁתַּוְּנוּ**, and then **וְכִלְיוֹתַי אֶשְׁתַּוְּנוּ** . . . The former is der. from שָׁנוּ, so commentaries and lexica, the latter assumes תַּוְּנוּ (talmudic תָּנוּ = to smoke), so Jer. *lumbi mei velut ignis fumigans*, and **וְכִלְיוֹתַי אֶשְׁתַּוְּנוּ**.

Ibid., 77 (78). 41 **וְהָיָה הַיָּמִים**, *transire fecerunt*, implying perhaps הִתְעַי.

Ibid., ver. 51 **וְהָיָה רָעָה לְרַשִּׁיטָה**, der. from רָעָה, 'trouble, sorrow' in opposition to the other versions which take it as אֵין 'vigour, wealth'.

Ibid., 88 (89). 48 **וְזָכַרְתִּי מְהֵרָה**, Jer. *memento mei de profundo*, assuming וְזָכַרְתִּי מְהֵרָה, the latter supported also by **וְזָכַרְתִּי מְהֵרָה**.

Ibid., 109 (110). 6 **וְהָיָה מְהֵרָה** . . . Jer. *implevit valles*, hence וְהָיָה מְהֵרָה.

Ibid., 118 (119). 70 **וְהָיָה מְהֵרָה** *a'* **וְהָיָה מְהֵרָה**, impl. **וְהָיָה מְהֵרָה**, or, assuming **וְהָיָה מְהֵרָה** to have fallen out, **וְהָיָה מְהֵרָה**, comp. ver. 92 where this word is so rendered by the two, comp. also **וְהָיָה מְהֵרָה** in both places.

Ibid., 137 (138). 3 **וְהָיָה מְהֵרָה**, Jer. *dilatabis*, hence **וְהָיָה מְהֵרָה**.

Ibid., 143 (144). 2 **וְהָיָה מְהֵרָה** *a'* **וְהָיָה מְהֵרָה**, hence **וְהָיָה מְהֵרָה** with Jer. **וְהָיָה מְהֵרָה**.

Ibid., ver. 13 **וְהָיָה מְהֵרָה** *a'* **וְהָיָה מְהֵרָה**, so **וְהָיָה מְהֵרָה** *a'* **וְהָיָה מְהֵרָה**, also Jer. **וְהָיָה מְהֵרָה** and probably **וְהָיָה מְהֵרָה**, assuming Aram. **וְהָיָה מְהֵרָה** (comp. Cook, *Glossary of Aramaic Inscriptions*, p. 49).

Prov. 8. 23 $\text{לִמְעַלְמָם נִפְתִּיתִי}$..., hence נִפְתִּיתִי with ט ס ט ו .

Eccles. 4. 17 $\text{מִתַּת הַקְּסִילִים זָבַח}$ $\text{א' θ' חסל' זַבַּחְתָּ וְעָלְתָּ}$, Jer. *donum enim insipientium sacrificium*, implying מִתַּת .

Ibid., 8. 10 $\text{וַיִּשְׁתַּבַּח וַיִּשְׁתַּבַּח וַיִּשְׁתַּבַּח}$, reading וַיִּשְׁתַּבַּח , so σ' θ' ט ו .

Isa. 3. 24 $\text{פְּתִילֵי צִינְדָּל}$ *cingulum exsultationis*, breaking up into פְּתִיל (from פָּתַח 'be spacious, wide', hence girdle or belt) or פְּתִילֵי , comp. Rashi $\text{פְּתִיל גִּיל בְּלִי}$ והוּי כִשְׁתֵּי חִיבוֹ' פְּתִי גִיל בְּלִי, further, Gesenius, *Thesaurus*, p. 1137, who explains it as $\text{פְּתִילֵי צִינְדָּל}$ *vestis variegata eaque festiva* (buntes Feyerkleid); *fascia pectoralis* of ט also assumes a division into פְּתִילֵי or פְּתִיל associated with גִּלֵּל .

Ibid., 14. 4 מִרְעָבָה *famem*, implying מִרְעָבָה ; it is interesting to note that ט ס and perhaps also ט read מִרְעָבָה .

Ibid., ver. 12 $\text{בְּרִשְׁחָר הַיָּלִל}$ *ululantem aurorae filium*, der. from יָלַל , so ס .

Ibid., 17. 9 $\text{וְהָאֵמִיר הָחָרָשׁ}$ *testam et Emir*, impl. הָחָרָשׁ .

Ibid., ver. 11 וְכָאֵב אָנוּשׁ $\text{א' θ' et dolebit homo}$, assuming וְכָאֵב , the former also in ט , the latter also in ט .

Ibid., 18. 1 $\text{אֶרֶץ צִלְצִל בְּנָפִים}$... *umbram umbram alarum*, hence צִל צִל , so ס and probably ט , Saadya, Ibn Ġanah, Rashi, and Kimḥi.

Ibid., 29. 1 $\text{סָפוּ שָׁנָה עַל־שָׁנָה}$, according to Jer. א' translated *subtractus est*, deriving probably from סָפָה 'snatch away'.

Jer. 2. 12 $\text{וַיִּשְׁעֲרוּ וַיִּשְׁעֲרוּ}$, reading וַיִּשְׁעֲרוּ .

Ibid., 5. 23 סָחַח מִרְרָה א' σ' סָחַח , der. from מִרְרָה 'be bitter'.

Ibid., 13. 25 $\text{מִנְתִּי־מִדִּיף מֵאֵתִי}$ וְחָסַח מֵחַסְחָה , reading perhaps מִנְתִּיף with ט .

Ibid., 18. 14 $\text{וַיִּשְׁלַח מִצֹּר שָׂרִי שְׁלֹחַ לְבָנָן}$ וְחָסַח מֵחַסְחָה ; though the order is confused it

is evident that *a'* read *שְׂדֵי*, deriving it, as usual, from *דִּי* 'sufficient'.

Ibid., 21. 13 *ישבת העמק צור המישור*: to *העמק* the margin of the Syro-Hex. has *במחל*, but more likely this reading refers to *ישבת* which was read *יבשת* and construed as a parallel to *צור*.

Ibid., 22. 22 *סבחן ומחב רעיון*, reading *רעיון*.

Ibid., 30 (37). 3 *והשבתים סולס . . . ויהשבתים*, Jer. *et convertam eos, sive sedere faciam*.

Ibid., 32 (39). 12 *והערים הערים מחב ומחב הערים הערים*, Jer. *qui erant scripti*, assuming *הערים הערים* with *ס' ט ט*.

Ibid., 50 (27). 27 *סבחן מן הרבו כל-פריה ירדו לטבח*, *והסבחן ססבחן ססבחן*, implying *פריה ירדו*, the former also in *ט*. [*ססבחן*, despite Field, is perfect; hence *ירדו* (*kat*) free addition. M.]

Ibid., 51 (28). 2 *והקקו את-ארצה ומחב*, confused with *והקקו את-ארצה* Hos. 10. 1 (luxuriant vine) despite the context.

Ibid., ver. 38 *והקקו את-ארצה ומחב*, implying *והקקו את-ארצה*, *והקקו את-ארצה*, *והקקו את-ארצה*.

Lam. 1. 7 *והקקו את-ארצה ומחב*, der. from *ישב* 'sit', so *ט*.

Ibid., 3. 45 *והקקו את-ארצה ומחב*, confused with *והקקו את-ארצה* 'speak'.

Ibid., ver. 47 *והקקו את-ארצה ומחב*, reading *והקקו את-ארצה*, der. from *נשא* 'lift', so also *ט ט*.

Ezek. 5. 7 *והקקו את-ארצה ומחב* *eo quod numerati estis in gentibus* (quoted by Jer. from *a'*'s second edit.), reading *והקקו את-ארצה* (from *מנה* 'count') with *ט*.

Hos. 1. 6 *והקקו את-ארצה ומחב*, Jer. *oblivione obliviscar eorum*, reading *והקקו את-ארצה* (*נשא* = forget).

Ibid., 3. 2 *והקקו את-ארצה ומחב*, Jer. *et fodi eam*, der. from *פרה* 'dig'.

Ibid., 4. 18 קַרְסָבָאָם וּמַבֵּסָא, reading זַמַּל וְחַבָּא מַמְמַבָּא וּמַבֵּסָא, so ט.

Ibid., 8. 6 שִׁבְבִּים *errantibus* or *conversis*, hence שִׁבְבִּים with ט θ' σ' ε'.

Ibid., 10. 14 לְמִי חָלָל וּמַמְמַבָּא וְחַבָּא קִשְׁדִּי שְׁלֵמָן בֵּית אֲרַבָּא לְמִי חָלָל וּמַמְמַבָּא וְחַבָּא קִשְׁדִּי שְׁלֵמָן בֵּית אֲרַבָּא, der. שְׁלֵמָן from שְׁלֵם 'complete' and construing אֲרַבָּא as יָרַב (the translation of אֵל is wanting), comp. ver. 6 יָרַב אֵל ט. δαδα.

Ibid., 11. 7 עַל סַחֲבָא מִן מַמְמַבָּא וְאֶלְעֵל יִקְרָאָהּ, reading עַל סַחֲבָא מִן מַמְמַבָּא וְאֶלְעֵל יִקְרָאָהּ, with σ' θ'.

Joel 1. 17 מִמְּנוֹת וְחַבָּא מִמְּנוֹת, hence מִמְּנוֹת, comp. Hag. 2. 19 מְנוּחָה 'granary'.

Amos 7. 16 וְסַסָּא בֵּית יִשְׁחָק . . . , translating a proper name.

Ibid., 8. 3 וְהִילִילוּ שִׁירוֹת הַיָּבֵל . . . וְהִילִילוּ שִׁירוֹת הַיָּבֵל . . . , Jer. *et stridebunt cardines templi*, or *laquearia*, assuming probably שִׁירוֹת = סִירוֹת 'hooks, hinges'; [rather צִירוֹת. M.] ט's *φαινώματα* may also go back to the same, and it is hardly necessary to postulate קוֹרוֹת.¹²⁰

Mic. 1. 11 עֲבָרִי לְכֶם חֲבֹסִים וְחַבָּא חֲבֹסִים, hence עֲבָרִי with most versions.

Ibid., 2. 12 וְחַבָּא בְּצִנָּה בְּעֶרְךָ בְּתוֹךְ הַדְּבָרִי . . . וְחַבָּא בְּצִנָּה בְּעֶרְךָ בְּתוֹךְ הַדְּבָרִי, reading probably וְחַבָּא בְּצִנָּה בְּעֶרְךָ בְּתוֹךְ הַדְּבָרִי, (comp. Arab. مِيزَة 'fold, enclosure'), so Jer. *in ovili*, בנו חוּמְרָא ט.

Ibid., 4. 9 תִּרְעִי רַע . . . חֲלָמָא, impl. תִּרְעִי = תִּרְעִי.

Ibid., 6. 13 וְחַבָּא חֲבֹסִים חֲבִיבִי חֲבִיבִי חֲבִיבִי, hence חֲבִיבִי חֲבִיבִי חֲבִיבִי, with ט θ' σ'.

Nahum 3. 8 מִן אֲמֹן וְחַבָּא מִן אֲמֹן, impl. מִן אֲמֹן, so σ' θ'.

¹²⁰ In contrast to this ט renders סִירוֹת in 4. 2 by λεβητας and α' by lebetes, following ט דְּוִנִּית and Jewish tradition generally as expressed in b. Baba Bathra 73 a.

Hab. 3. 4 וְשָׁם הִבִּיזוּ עֶזְהָ *et posuit absconsionem fortitudinis suae*, hence וְשָׁם with ט and σ'.

Zeph. 2. 14 הָרֶבֶב בְּסָפֵף . . . מִסַּבִּיל, Jer. *gladium*, assuming הָרֶבֶב, so σ'.

Ibid., 3. 18 נִינִי מְמוּעָר *translatos* . . . assuming perhaps נְהוּנִי or else, like Rashi, associating it with הָנָה 'remove', the נ alone constituting the root.

APPENDIX III

AQUILA READINGS IN TALMUD AND MIDRASH

SPECIMENS of Aquila's exegesis with all its inherent characteristics are also imbedded in the Talmud and Midrash, and for the sake of completeness deserve mention here. It is true that these readings are either disregarded altogether or else undervalued on the part of Christian scholars (comp., for instance, Field's *Prolegomena to the Hexapla*, p. xvii), but with due regard to the latter it must be urged persistently that the Aquila quotations in the Talmud and Midrash, based as they undoubtedly are on a popular oral tradition, deserve as much credence as the quotations by copyists on the margin of Septuagint manuscripts which quite often underwent considerable mutations and less frequently were metamorphized beyond recognition. If the talmudic quotations appear in various forms in different sources, the same may be claimed of the Hexaplaric remains which too often appear in two or more versions and sometimes in an altogether impossible form. Indeed, the Hexapla teems with examples of doubtful readings in disentangling which Field has done the lion's share of his work. The quotations of the Church Fathers, it is true, are more reliable, but this is only due to the fact that they quoted in the original Greek, while the Rabbis had to transcribe into Hebrew wherein it became unintelligible and hence subject to corruption. But with the aid of philological acumen these sometimes puzzling readings may be unravelled and made intelligible. It is the merit of

Azariah de Rossi (*Meor Enayim*, c. 45) and Rudolph Anger (*De Aquila*) to have dealt adequately with these talmudic remains of Aquila's version.

Altogether there are nine Greek renderings recorded expressly in the name of Aquila:¹³⁰

Gen. 17. 1 אֱלֹהֵי שְׂרַי is quoted in Ber. r. c. 46 (ed. Theodor, p. 461) as having been rendered by א' אֲנָקִים וְאֲנָקִים. The latter is generally accepted to be a corruption of אֲנָקִים = *ἰκανός* which in א' stands for שְׂרַי without exception. Our translator therefore followed the rabbinical derivation of שְׂרַי from רַי = sufficient, comp. Ber. r. *l. c.* and b. *Hagiga* 12 a. As to אֲנָקִים, Anger's explanation that it is a corruption of *ἰσχυρός* is the most probable, for it is based on the entire evidence from the Hexapla according to which א' renders אֱלֹהֵי by *ἰσχυρός* immutably. To assume ἄκιος ('not worm-eaten', hence 'eternal') with De Rossi or ἄξιος (worthy) and a doublet of *ἰκανός* with Krauss means simply to ignore the whole evidence of the Hexapla from which we learn that neither of these words constituted a part of Aquila's vocabulary. Indeed, ἄκιος is foreign to all the Greek translators, while ἄξιος, though used by the Septuagint, occurs only once in א': 2 Kings 12. 5 בְּזִמְנֵהוּ = ἄξιος θανάτου, where *uios*, suggested by Field and found in G, is probably the right reading.¹³¹

¹³⁰ How many more *sine nomine* is a matter of conjecture, and is still *sub iudice*; comp. Zunz, *Gottesdienstliche Vorträge*², p. 86, n. d, and Krauss, Steinschneider's *Festschrift*, pp. 148-64. No consideration is given here to readings preserved in a Hebrew translation only.

¹³¹ Krauss overlooks the evidence of the Hexapla when he considers *ἰσχυρός* for אֱלֹהֵי an unusual translation ('eine ungewöhnliche Uebersetzung') in Aquila, for, as a matter of fact, it is so used approximately forty times, not to mention the derivatives of אֱלֹהֵי which are likewise rendered, in the usual Aquila style, by derivatives of *ἰσχυρός* (comp. Index).

Lev. 23. 40 פָּרִי עֵץ הָדָר. According to p. Succa 3. 5, fol. 53 d (also Lev. r. c. 30) Aquila rendered הָדָר by ὕδωρ and construed it as אֵילִן שְׁהוּא גִדְלָהּ עַל פְּנֵי הַמַּיִם. This characteristic of translating a Hebrew by a Greek word of similar sound is quite common in Aquila; comp. אֵילִן = ἀνών, לֵישׁ = λῖς, קָסֶת = κάστυ, מְכַרְכֵּר = καρχαρούμενος.

Isa. 3. 20 בְּחֵי הַנֶּפֶשׁ which is generally accepted to mean 'perfume boxes' was translated by α', according to p. Shabbath 6. 4, fol. 8 b, אֶסְטוּמוֹכְרִיָּה, or, as De Rossi puts it, אֶסְטוּמוֹכְרִיָּה. The Talmud adds as an explanation דְּבַר שְׁנֵיתִי עַל בֵּית הַנֶּפֶשׁ. Lightfoot (*Horae Hebraicae*, p. 280) believes the word to be στομοκήρια. Buxtorf (*Lex. Chald. et Talmud.*, p. 160) reads στομαχεία, based on De Rossi's variant. Anger proposes both στομαχάρια and στομαχεία, 'a thing placed above the stomach'. Jastrow (*Dictionary of the Targ. Talm. and Midr.*, p. 90 a) would like to read ἐνστομάχια. Finally Krauss (Steinschneider's *Festschrift*, p. 161), based on a variant in the *Yalkut Makiri* אֶסְטְרוֹמְבִּיָּה, suggests στρομβίον, dimin. of στρόμβος = στρόφος, 'a twisted band or cord about the loins'. This suggestion is favoured by the preceding קֶשֶׁרִים, but it is opposed to all the translators and commentators who agree in taking it as an ornament hanging against the heart and not as something surrounding the whole body which we have to assume of a band; comp. Talmud *l. c.*, Targum קְרִשֵּׁי, Rashi שְׁכִנְגֵּר הַלֵּב, Ibn Ezra עַד שְׁתּוֹלוֹת הַנְּשִׁים בֵּין שְׂדֵיהֶן עַל לֵבָן, Kimḥi: על החזה.

Ezek. 16. 10 רָקְמָה = פְּלִיקְטָה according to Midr. Threni 1. 1. A better reading is preserved in Pesikta 84 b: פִּיקְלֶטֶן alone, which is the Greek ποικιλτόν and is preserved in the Hexapla to Ps. 44 (45). 15 as Aquila's translation of רָקְמָה. Our translator also uses ποικιλία for רָקְמָה in Ezek. 17. 3 and 27. 24. Accordingly, as Anger had already

anticipated, the two words in the Midrash and the Aruk are simply a corruption of one and the same word פִּיקֻלְטוֹן. Krauss is therefore wrong in insisting on a double rendering belonging to the two editions of Aquila's version, especially since *πλεκτόν* which he proposes for the second is foreign to Aquila's vocabulary.

Ezek. 23. 43 וְאָמַר לְבָלָה נֶאֱפִים according to Lev. r. *a'* rendered the last two words by פִּילִיא פּוּרִנִי. This, however, conflicts with the Hexapla where we find for *a'* τοῦ κατατρίψαι μοιχείας = 'to wear out (use to the full) adultery', implying לְבָלָה. Nor is this the only case where *a'* employs κατατρίβειν for בָּלָה: it occurs four times more, while παλαιῶν is used for יָשָׁן only once, Deut. 4. 25, and even then it is ascribed to the Three together. Moreover, *a'* employs πορνή only for זִנָּה. Hence the reading of the Midrash is attributed wrongly to *a'*. If we are to believe the Hexapla it belongs to either *σ'* or *θ'*, for the former has παλαιῶνται μοιχείᾳ while the latter has τῇ παλαιούσῃ μοιχείᾳ, both of which agree with b. Yoma 83 זָקְנָה בְּנֶאֱפִים. This would be interesting in showing that the Rabbis quoted not alone *a'* but also *σ'* and *θ'*, if not for the more probable alternative that the signatures are wrong.

Ps. 47 (48). 15 הוּא יִתְּנֵנִי עַל־מוֹת to which p. Megilla 2, 3, fol. 73 b has: תִּירָגַם עִקְלָם אַחָא נִסְיֵי עוֹלָם שְׂאִין בּו מוֹת. Anger is right in supposing that *a'* either confused ע with א and read אֵל מָוֶת (comp. Ps. 89 (90). 10 where אֵישׁ was read for חַיִּים) or else he read ע and simply interpreted עַל to mean 'over and beyond' (*super mortem*).

Prov. 18. 21 מָוֶת וְחַיִּים (בִּיד לְשׁוֹן) to which Lev. r. c. 33. 1 remarks עִקְלָם מִצֵּטְרָא מוֹכִירִין מוֹת מִכָּאן וְחַיִּים מִכָּאן. The Greek is generally accepted to be *μύστρον* and *μαχαίριον* = spoon and knife. The former does not occur anywhere

else in *a'*, and for that matter in all the Greek versions, while *μάχαρι* is used once for שָׁפִין in Prov. 23. 2. Field naturally styles this rendering 'altogether absurd and ridiculous', nevertheless it may have a basis in some midrashic interpretation according to which spoon is the symbol of life and knife the symbol of death.

Esther 1. 6 חור בָּרַפִּס וְתִבְלָת was rendered by *a'*, according to Midr. Est. r., אִירִינון קרפסין טייןן = *ἀέρινον καρπάσινον ὑακίνθινον*. With reference to the first it is not impossible that *a'* confused חור with אור = אִיר = *ἀήρ*; comp. his confusion of חֵישׁ with אֵישׁ mentioned above. Another possibility is that this is simply another case of translating a rare Hebrew word by a Greek one of similar sound although it denotes something altogether different; comp. above to Lev. 23. 40. Levy (*Neuhebr. u. Chald. Wörterbuch*, I, 71 a) and Jastrow (*Dictionary*, p. 47 b) take it to be *ἐρίπλεον* = woollen, but Anger on the basis of citations from Jerome proved it to be *ἀέρινον*.—As to *καρπάσινον*, it is a hapaxlegomenon in *a'* as well as in the Septuagint. As a transliteration it lends some force to the view expressed above that חור is also transliterated.—*ὑακίνθος* for תִּבְלָת occurs four times in *a'*, though *ὑακίνθινον* is limited to the Septuagint and Theodotion.

Dan. 5. 5 לִקְבֵּל נְבִרְשֶׁתָא is said p. Yoma 3, 8 fol. 41 a to have been rendered by *a'* לִמְפָּרס, or better with De Rossi לִמְפָּרס. This clearly leads to *κατέναντι τῆς λαμπάδος* which is also the reading of *θ'*.

3 KINGS 14. 1-20

ver. 2 N remains untranslated.

¹³² Comp. Lagarde, *Bibliothecae Syriacae*, pp. 208 f.—The scholion on the

¹³⁸ It is not impossible that *a'* wrote *καὶ κολλύρια* for *וְנִקְיָרִי* (comp. Exod.

29. 2, 23; Lev. 2. 4 and 8. 26, where $\eta\lambda\eta = \text{κολλύρα}$, and that $\kappa\alpha\iota \sigma\tau\alpha\phi\acute{\iota}\delta\alpha\varsigma$

ver. 4 וַיִּחַיְהוּ לְאַיֵּל לְרֵאשִׁית וְיִהְיֶה מִרְאִית וְזֶן מִרְאִית וְהָאָדָם יִהְיֶה.
 ἰδεῖν, as if we had מִרְאִית וְזֶן מִרְאִית.

ver. 5 וַיְהִי כִּבְנָה וְיִהְיֶה כִּבְנָה וְיִהְיֶה כִּבְנָה וְיִהְיֶה כִּבְנָה.
 corresponding to וְיִהְיֶה כִּבְנָה.

ver. 16 καὶ δώσει κύριος, while the Hebrew text has only וְיִהְיֶה.

ver. 17 וַיְהִי כִּבְנָה וְיִהְיֶה כִּבְנָה וְיִהְיֶה כִּבְנָה וְיִהְיֶה כִּבְנָה.
 καὶ ἐγένετο ὡς εἰσῆλθεν, implying וְיִהְיֶה כִּבְנָה.

Moreover, מִרְאִית in ver. 17 is rendered εἰς τὴν Σαριρά, while we should expect α' to render it by θεράδδε, -δε for ה locale.¹³⁴

On the other hand, there can be no doubt that the bulk of it is derived from our translator. The characteristics exhibited in the two other continuous texts of Kings, discovered at Cairo and published by Burkitt, are quite manifest here. Thus it was established by Burkitt¹³⁵ that in Aquila מִרְאִית with the article is translated by συν with the article, while מִרְאִית without the article is represented by the Greek article only. This is borne out by our text: ver. 8 מִרְאִית מִרְאִית = σὺν τὸ βασιλείον, and ver. 6 מִרְאִית מִרְאִית = τὴν φωνὴν ποδῶν αὐτῆς. Notice further such literalisms as the following: ver. 6 מִרְאִית מִרְאִית = καὶ ἐγὼ εἰμι ἀπόστολος; ver. 9 מִרְאִית מִרְאִית = καὶ ἐπορεύθης καὶ ἐποίησας σεαυτῷ; ver. 15 מִרְאִית מִרְאִית = ἀνθ' οὗ ὅσον; ver. 18 מִרְאִית מִרְאִית = ὁ ἐλάλησεν ἐν χειρὶ δούλου αὐτοῦ.

We must therefore arrive at the conclusion that this text is eclectic, Aquila being used as a substratum, while portions of another text were made to assimilate to it.

represents G's rendering for the same word, which was either read מִרְאִית or else taken to mean the same as this word.

¹³⁴ Comp. above, chap. i, § 12.

¹³⁵ *Fragments of the Books of Kings according to the translation of Aquila*, p. 12.

That this other text was the Septuagint is shown conclusively by Burkitt who compares the increments in the Hexaplar text as given in A with the story of Jeroboam's wife and Ahijah the prophet as it appears in B, at the end of chap. 12, ver. 24,¹³⁶ proving that there is a striking agreement between the two. He therefore characterizes these passages as 'rather adaptations than actual quotations'¹³⁷ and concludes thus: 'And so we must regard 3 Regn XIV, 1-20 as read in A not as a mere extract from Aquila, but as Origen's rewriting of 3 Regn. XII, 24 g-n. That Aquila was the source from which Origen here drew cannot of course be doubted'.¹³⁸

¹³⁶ It should be remembered that the Hexaplar text, which appears in its proper place in A, is wanting in B; but, on the other hand, the same narrative, though in a different form, is found in B after 12. 24 (ver. 24 a-z) and missing in A at that place. The verses 12. 24 g-n in B correspond to 14. 1-20 in A.

¹³⁷ *l. c.*, p. 12.

¹³⁸ *l. c.*, p. 34.